

**AN EVALUATION OF CHRISTIAN EDUCATION WITH
SPECIAL REFERENCE TO FORMER GAZANKULU
SCHOOLS**

BY

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SUMMARY

The aim of this study is to deal with the theoretical and philosophical aspects of Christian education and to evaluate the realisation thereof in Gazankulu schools.

Concepts dealing with the study, such as education, Christian education, learning, teaching, pedagogy, religion and Christianity are firstly discussed.

A brief background of the area of study is also given.

Secondly a philosophical orientation is given in which an attempt is made to answer the question 'What is philosophy?'. Important aspects of a Christian philosophy is also established and philosophical categories, the nature and aims of Christian education are discussed.

Christian schooling are thirdly discussed, especially Christian schooling as it ought to be. Important aspects thereof, such as major learning goals and components of the education situation are dealt with. The position and status of scripture teaching in school, as well as the position of religious education in Gazankulu are outlined.

In the fourth place, an empirical study to evaluate the stand of Christian education in Gazankulu schools, are discussed. This study involved principals, parents, pupils and teachers.

Finally conclusions are given and certain recommendations regarding Christian education are made.

OPSOMMING

Die doel van hierdie studie is om die teoretiese en filosofiese aspekte van Christelike onderwys te deurgrond en om die realisering van hierdie aspekte in skole in Gazankulu te evalueer.

Begrippe wat met die studie te make het, soos opvoeding, Christelike onderwys, onderrig-leer, pedagogie, geloof, en Christelikheid, word bespreek.

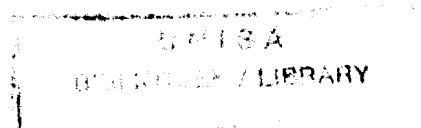
'n Beknopte oorsig van die studiegebied word ook gegee.

Daar word tweedens 'n filosofiese oriëntering gegee, waarin daar gepoog word om vrae soos 'Wat is filosofie?' te beantwoord. Belangrike aspekte van 'n Christelike filosofie word ook bespreek en filosofiese kategorieë, die aard van en doelstellings met Christelike onderwys, word aangespreek.

Christelike onderwys, en veral Christelike onderwys soos dit behoort te wees, word derdens bespreek. Belangrike aspekte daarvan, soos die onderrig-leerdoelstellings en die komponente van die opvoedingsituasie word aangeraak. Die plek en status van Bybelonderrig in Gazankulu word ook beskryf.

In die vierde plek word 'n empiriese ondersoek om die stand van Christelike onderwys in Gazankulu te evalueer, bespreek. Hierdie ondersoek het hoofde, ouers, leerlinge en onderwysers betrek.

Laastens word daar tot sekere gevolgtrekkings gekom, en aanbevelings gemaak ten opsigte van Christelike onderwys.



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AN EVALUATION OF CHRISTIAN EDUCATION WITH SPECIAL REFERENCE TO GAZANKULU SCHOOLS

1. GENERAL ORIENTATION

1.1 INTRODUCTION

Man has, from the beginning of history, regarded the education of his child as a very important matter. Closely linked with man's education is his religion. Man is a religious being, and cannot be neutral in his religious life. Manganyi (1992:8) states in this regard that in moulding a child and guiding him towards adulthood, education will always be influenced by the religion of the society it is meant to serve.

The child is taught from early childhood what is regarded by a society as "good" and "bad".

Teaching children "what is good and beautiful" involves the philosophy of life of that community. That is why in this regard Luthuli (1978:3) states that education can be meaningful and be able to serve a purpose of leading a child to responsible adulthood when it reflects the philosophy of life of the people it purports to serve.

Steyn et al (1986:196) states that the particular content of a person's religious beliefs can be described as his accepted philosophy of life. The main component of a philosophy of life is the religious base of man's life. A philosophy of life stabilises the life of people and reveals a consistency of values.

According to Luthuli (1978:5) "every people lives in accordance with its own philosophy, for it provides its members with a set of guiding principles for their conduct in general". Philosophic beliefs therefore determine the basic goals

of education. This means that there is a close relationship between education and philosophy of life. These two concepts are intertwined and interdependent. Duminy et al (1992:66) states that one is reciprocally a precondition for the existence of the other.

The type of education children receive, slowly shape their personal life-view and convictions. This education can be received within the home, the school, church and society. Every generation hands down its fundamental convictions and ideas to the young ones. On the other hand, education is dependent on philosophy of life, because parents educate their children with an aim of imparting their valued convictions. The adults' fundamental beliefs will therefore determine the ultimate aim of their children's informal education.

Formal education is also dependent upon the philosophy of life of the community through the formal education planners. Philosophy of life is therefore reflected in the education system of a community.

The aim of this study is to deal with the theoretical and philosophical aspects of Christian education and to evaluate the realisation thereof in Gazankulu schools.

1.2 METHODS OF RESEARCH

1.2.1 LITERATURE STUDY

Literature relevant to this study will be surveyed. Particular attention will be paid to literature on a philosophic view on education, Christian philosophy, and education in Gazankulu. Books, pamphlets, magazines, periodicals, reports and other sources on Gazankulu will be consulted. These will include information on the education system, and all other educational matters. The literature study will form the foundation for the questions in the questionnaires.

1.2.2 QUESTIONNAIRES

In the evaluation of Christian education in Gazankulu, questionnaires will be used. The questionnaires will be compiled for parents, teachers, principals of schools and pupils.

1.3 AREA OF STUDY

This study is based on schools in Gazankulu. To enable the reader to understand the education situation in Gazankulu, a brief background will be given. Thereafter the education system in Gazankulu will be discussed.

1.3.1 GENERAL INFORMATION

The Encyclopaedia Britannica (1990, Vol. 5:159) describes Gazankulu as a non-independent black state, in the northeastern Transvaal. It is the home of the Shangaan-Tsonga people. It is made up of three detached portions of lowveld. The total area of this homeland is $\pm 70\,000\text{ km}^2$. The homeland became a national state in 1969. The capital is Giyani, which is found in the northern part of the homeland. The total population is estimated to be 733 000 (1992).

1.3.2 EDUCATION SYSTEM

The education of the Vatsonga people, like that of many Blacks in South Africa was introduced by the missionary societies. In the case of the Vatsonga/Machangana people it was the Swiss Mission Society. It must be stated that their mission was not to introduce education as such, but to spread the Word of God.

The Swiss Mission Society played a significant role in developing the Vatsonga people. This include the establishment of institution of learning

like Lemana, the development and preservation of Tsonga language, through writing books, and teaching the Word of God. They established mission stations like Elim and Shilubane. It can therefore be stated that the development of the Tsonga nation is owed largely to the Swiss Mission Society (Ngomani, 1988:55).

Until 1995 Gazankulu was divided into 15 regional offices for education (Department of Education Annual report 1992) with the head office at Giyani. With the demarcation of the Northern Province the three former homelands have become one province with one education department with the head office in Pietersburg.

The communities are involved in school administration through representatives on school committees. School committees play a highly significant role in the management of schools. Tribal and regional authorities also provide additional instructional accommodation and other related facilities.

Cultural activities that are provided for schools are organised by the Bureau for Tsonga Culture.

According to the 1992 Annual report, there are 20 pre-primary schools, and 387 primary schools. The enrolment in the primary schools is 255 865 and the number of teachers is 6 031. This gives the average teacher pupil ratio of 1:43. The provision of classroom accommodation is sometimes a problem, since in some cases it is the duty of the different communities. However great efforts have been made by these communities.

There are 181 secondary schools. The enrolment in the secondary schools is 104 497, while the number of teachers is 2 979. This gives a teacher pupil ratio of 1:35.

There are five teacher training colleges of education. One of these colleges, Giyani College, offers a four year teacher's diploma course. Three colleges, namely Hoxami, Shingwedzi and Lemana offer a Primary Teachers Diploma course, while Tivumbeni College offers a Secondary Teachers Diploma (STD). Subjects offered at these colleges include languages, social and natural sciences and commercial subjects. Auxillary subjects include Physical Education, Music, Christian and other Philosophies, Typing, Art and Biblical Instruction.

There is one Technical College at Giyani which offers subjects like Maths, Engineering Drawing, Building Drawing, Electronics, Carpentry and Joinery Theory and Plumbing Theory.

Out of school education comprises a Literacy in Tsonga, Numeracy and English, and continuation courses in Standards 3, 5, 8, 10 and technical education. There is a teacher opportunity programme comprising of the following components: Academic Upgrading, Methodology of Teaching English, Science and Maths in Std 5 and School Management. For this section there is a Principal Education Planner and a senior clerk at Head Office (Giyani) and 15 organizers at the 15 circuit offices.

There are special schools for the handicapped. One school is for the crippled and the blind, and another one for the deaf.

The subjects studied at all schools in Gazankulu were until 1995 prescribed by the Department of Education and Training (DET) which was also the examining body for all the final classes. From 1996 onwards, the examining body will be the Northern Province Department of Education, and syllabi are being compiled for the Northern Province.

1.4 EXPLANATION OF CONCEPTS

Van Vuuren (1990:6) indicates that certain terms used in everyday language with all kinds of confusing connotations must be re-examined and defined clearly by the pedagogician (educationist) for otherwise they will cause intense uncertainty instead of clarity. Concepts contained in the theme of this study, namely *An evaluation of Christian education with special reference to Gazankulu schools* will be explained to give the reader a better scope of the problem.

1.4.1 EVALUATION

To evaluate is to find out the value or worth of something. In order to evaluate anything you need criteria. A "criterion" is the principle or standard taken in judging. According to Viljoen and Pienaar (1971:114) *criterion* is derived from a Greek legal term, a verb, meaning to distinguish or to expose for selection, to investigate. It also means to judge with a view of condemning. To Van Rensburg and Landman (1988:315) criterion means a measure. They indicate that it "is not a ready made measuring instrument which only needs to be applied. It is a norm which must be fully considered as to its nature and must be formulated in order to be ultimately applied as a form of judgement". This means that there are few universally valued norms. Each community defines its own norms according to its own philosophy of life.

Griessel (1987:67) defines criterion as "a standard of judgement, a means of measurement ...". Criterion can therefore be taken as a norm or standard by which correct judgement can be made.

"Criterion" is also related to the concepts distinguish, expound, select, investigate, explain and judge.

A criterion is therefore the yardstick or measure by which correct judgements and evaluations can be made.

Now the question that remains is "what are norms?" In this regard Du Plooy and Kilian (1980:107) describe *norms* as "standards to ascertain whether something is correct, accurate, precise as it should be". A child is not born with musts, must nots and values. These must be conveyed to a child. In his becoming, the child has to align himself to a standard which is accepted as correct in that society.

Kalsbeek (1981:312) describes norms as laws which in contrast to natural laws can be violated. This implies that norms are "man-made" laws.

1.4.2 RELIGION

Some educationists and writers like O'Brien (1978:3) use the words "religion" and "Christianity" as synonyms, and therefore it becomes difficult to differentiate between these two concepts. Christianity is defined as one of the religions, but there is a distinction between "religion" and "Christianity". It is therefore necessary to define the concepts "religion" and "Christianity" and then look for the distinction between the two concepts.

Religion, according to Gunter (1980:189) in one form or another is a universal human phenomenon, and the followers of the multiplicity of religions in the world educate their children in their traditional religion.

According to the Encyclopaedia Britannica (1990, Vol. 9:1016) "religion is commonly regarded as consisting of a person's relation to God or gods or spirits. Worship is probably the most basic element of religion, but moral conduct, right belief and participation in religious institutions are generally also constituent elements of the religious life as practised by believers and worshippers and as commanded by religious sages and scriptures".

Kalsbeek (1981:313) states that for Dooyeweerd, religion is not an area or sphere of life, but the whole of it. It is a service of God (or an idol) in every domain of human endeavour. As such it is sharply distinguished from religious faith which is but one of the many acts and attitudes of human existence. "Religion is an affair of the HEART, and so directs all man's functions" (ibid).

According to Roper (1979:30) religion has to do with those aspects of human life and experience which relates man to the ultimate conditions of his existence. To this Higgs (1983:6) adds that, for a Christian, the ultimate finds its measure and focus in the Lord Jesus Christ.

O'Brien (1978:6) is also in agreement with both Roper and Higgs when he states that religion is not just an academic discipline, but it is a way of life.

Oberholzer et al (1990:132) state that man is a religious being. This can be proved by his yearning for final stability, absolute peace and utter certainty. Man cannot find these in the world of his own design, that is why he reaches for a higher power and security. This clearly indicates that man believes in a higher power which is God or a god.

Du Plooy and Kilian (1980:103) also agree that man is a religious being, and as such the youth at school age is open to religious influence. In education, the religious aspect plays a very important role.

From the above explanations, it can be concluded that:

- Man is a religious being. He believes in God or a god.
- Religion involves the whole person and his activities and it is a way by which man approaches the ultimate.

1.4.3 CHRISTIANITY

To clarify the concept "Christianity", we need to understand what is meant by the term "Christian". A "Christian" is a person who believes in Jesus Christ. The Applied Bible Dictionary (1990) defines a "Christian" as "a person who has a personal faith relationship with Jesus Christ". In the Bible, believers were called "Christians" first in Antioch (Act 11:26). Today the word "Christian" is often used in a secular way to distinguish Westerners from those born in cultures dominated by other religions. The appropriate use of the term however refers to those who have a personal faith in Christ, and those who thus belong to Him.

Smith (1988:13) defines a "Christian" as "a follower of the religion of Christ". He further explains that the name was given to the disciples of the Lord in reproach and contempt, but they gloried in it, expressing their adherence to Christ, and they soon generally assumed it.

Who is then a Christian? What are the criteria by which one can call a person a Christian? A Christian must be seen by his conduct, he must be an obedient follower of Christ, and to be such his life must conform to the standards set forth by the Saviour. A Christian is also seen by his beliefs, he is a person who will gladly surrender to Christ through faith and love. A Christian is also seen by his knowledge. This does not mean that knowing the contents of the Bible in and out makes one a Christian, since the Jews have this knowledge but are not Christians.

Christianity is therefore a faith tradition that focuses on Jesus Christ. Encyclopaedia Britannica (1990, Vol,16:215) states that Christianity is more than a system of religious beliefs. It has generated a culture, a set of ideas and ways of life, practices and artifacts that have been handed down from generation to generation. The church and believers are agents of

Christianity. Although Christian faith is historical, many Christians focus their faith in Jesus Christ as someone who is a present reality.

According to Deist (1984:44) "Christianity" has three meanings:

In the first place it means Christian character in person. These are the Christian virtues as explained in I Cor. 13:13, Galatians 5:22-23, James 2:8-14 and I Peter 1:5-7. These virtues are love, faith, hope, peace, kindness, goodness and long suffering. The second meaning concerns Christian in the world - these are ideals and values systems of the Western culture. The third meaning concerns faith and gospel message.

Kennedy (1994:46) describes "Christianity" as one of the largest religions, which takes its name from its founder, Jesus Christ. Christians follow and accept the teachings and theories about the real nature of Jesus. These theories suggest that Jesus was more than a real man, with a human body and mind; he was also the incarnation of God, i.e. God in human form with two natures, one divine and one human.

Kennedy (1994:46) further states that Christians believe that at the end of the world, the second coming of Jesus will occur, when He will return to earth to judge the living and the dead. Christians also remember Jesus and celebrate his birth, death and resurrection in their services in church. Special holidays like Christmas and Easter have been declared for these celebrations.

Over the centuries, Christianity has splintered into many denominations and sects which vary widely in doctrine and practice. Kennedy (1994:46) indicates that the chief division are Roman Catholicism, Eastern Orthodoxy and Protestantism.

1.4.4 THE RELATIONSHIP BETWEEN "RELIGION" AND "CHRISTIANITY"

The main difference between religion and Christianity is their scope. Christianity is described as one of the religions, therefore it is a subset of the larger area of religion. It is not always possible to substitute the word religion with Christianity. Religion is a general concept while Christianity is specific. Christians believe in the Holy Trinity, the Living God and the Christ who is alive. This type of belief is not found in other religions, it is therefore a Christian belief and not a religious one.

Christians also believe that biblical knowledge is gained through revelation. Higgs (1983:13) states that on account of its revelation orientation, Christianity is unique, and should not be ranked with non-Christian faiths.

However in this dissertation, the words "religion" and "Christianity" will be used interchangeably where necessary.

1.4.5 EDUCATION

Normally there is no distinction in everyday conversation between concepts such as education, moulding and guidance. Griessel et al (1990:16) states that literature on the subject education uses on the one hand the concept "education" when referring to "educative practice" as the assistance given to the educand by the educator. On the other hand the same concept is employed to describe the science of education (pedagogics). For this reason these concepts should be viewed more critically.

Education has been defined by many educationists in many ways: Van Rensburg and Landman (1988:330) define education as a "conscious purposive intervention by an adult in the life of a non-adult to bring him to independence It is a purposive act designed to guide the child's

humanization on a determined course, with an educand co-operating in full acceptance of his mentors guide."

Oberholzer (1990:49) states that education aims at helping the child to attain an authentic dignified way of life. The expression 'bringing up' of a child suggests upward movement to a higher level. The ultimate aim of education according to Oberholzer is independent human dignity.

Another view of the concept 'education' is given by Kilian (in Van Rensburg and Landman, 1988:382), where he defines education as "an occurrence within which the actions of an independent, responsible person give evidence of adult considerations while the actions of the not-yet-responsible child, who is dependent on him, will indicate an appeal to the adult for guidance and approval of its actions". This indicate a relationship between a teacher and pupil as that of dependence.

According to Gunter (1990:12) the concept 'education' is clearly explained in the Afrikaans and Dutch word 'opvoeding' (feeding). The English word 'education' which is equivalent to 'opvoeding' is derived from the Latin word 'educare' which means to feed, to bring up or to raise children. To educate the child therefore means to bring him up in the spiritual sense of the word.

Encyclopaedia Britannica (1990, Vol. 18:1) describes education as the transmission of values and accumulated knowledge of a society. Children are born without culture. Education is therefore designed to guide them in learning culture, moulding their behaviour in the ways of adulthood and directing them toward their eventual role in society.

For Waterink (in Van Rensburg and Landman, 1988:516) education implies the moulding of a human being into an independent personality who serves God in accordance with His Word and who is capable of applying his God-

given faculties in God's honour in whatever life situation he may find himself. Education should be to the honour and glory of the Lord.

Gunter (1990:13-14) indicates that education is "essentially the intervention by adults in the child's natural growth under the positive and negative formative influence of environment with the object of speeding up and canalising it into the desired direction, so that the child may progress as speedily and soundly as possible on his way to adulthood". Unintentional education takes place through the influence of the child's entire environment in his association with others and with his natural and cultural environment. Some educationists (Van Rensburg and Landman (1988:332) call this type of education moulding.

For education to occur, there must be at least two people who differ in degree, an educand (child) who is not-yet-adult and in need of guidance, and an educator (teacher) who is a mature adult.

Coetzee (in Van Rensburg and Landman, 1988:308) agrees with Viljoen that education is an activity that requires at least two participants: someone who is mature and another who is immature, an adult and a child. Coetzee also points out that the specific aim in this relationship is uplifting, i.e. leading upwards. There is also a specific destination: being educated, adulthood. Viljoen (1971:15) points out that it is possible for one educator to have several educands, and for one educand to have more than one educator.

Viljoen (op cit.) puts an emphasis on C.K. Oberholzer's assertion that education is found only among and between people.

Akipelu (1981:178) identifies two approaches that can be used in defining the concept 'education'. The first one is by looking at the concept of the educated man, identify the qualities, skills, attitudes which entitles him to be

described as educated. In this way a conclusion can be drawn, and the norms, standard and criteria of education be identified.

The second approach is to look at the process of educating itself and identifying activities that are really educational. Peters (in Akipelu, 1981:184) gives these processes which may be summarised as follows:

- an effort is made to bring about a desirable change in the state of the mind of the recipient;
- the change that is brought about in the learner must be intentional, deliberate and purposeful, this also involves the selection of teaching method and content;
- the learner must have some knowledge and understanding of the activity;
- the transmission of knowledge should be done in an acceptable manner, and
- the learner must be involved willingly and voluntarily in the learning situation.

Some of these activities tend more to be activities in the school, i.e. learning-teaching situation and are therefore educative teaching activities.

The concept education can be summarised as follows:

1. Education is a deliberate, intentional and purposeful activity that takes place through the intervention of an adult in the leading and lifting up of a child towards a responsible adulthood.

2. Education is a human phenomenon, and involves the transmission of knowledge, skills and values to an immature and dependent child, by a mature and independent adult.
3. Education is normative, and reveals itself as an event within a situation.

Two concepts which are central to education are "teaching" and "learning". These two concepts will be discussed separately.

1.4.6 TEACHING

Education as an intentional or functional occurrence and can never be separated from teaching. No child can become morally self-reliant unless he acquired basic knowledge and capabilities that will enable him to make his own decisions. For that reason teaching is only one facet of education. Teaching is one of the means of education, but all teaching is not educative in nature. Whereas education has a moral base, teaching pertains more directly to the intellectual aspect of the child's becoming mature (Griesel et al, 1990:17).

Definition of teaching
Gunter (1980:10) defines teaching as "an activity by which a human being, usually, but not necessarily a child or youth, that is someone not yet adult, is taught by another person, as a rule, but not always an adult to know certain things". Teaching is always concerned with helping a pupil to acquire knowledge and skills.

Teaching is not a one-sided activity in which only the teacher is active while the pupil is passive. It is an activity in which both teacher and pupil have an active part to play, and both are essentially active. A teaching situation is therefore a situation of instruction and learning. The learner through teaching acquires both knowledge and skills.

Van Rensburg and Landman (1988:496) state that the term teaching is not confined to school only. Schools do not exist simply for teaching, but also for education.

Akipelu (1981:190) defines teaching as "the conscious and deliberate effort by a mature or experienced person to impart information, knowledge and skills and so on to an immature or less experienced person, with the intention that the latter will learn or come to believe what he is taught on good grounds".

That teaching is an intentional activity is also supported by Kneller (1971:278). He also points out that teaching is the imparting of knowledge, training in skills, and giving of instructions. Kneller further points out that teachers are more professional than parents or any adults because they know what they teach, they also know how to teach it and they have knowledge of the educand.

According to Kneller (1971:280) teaching involves several methods which include demonstration, drill, narrating etc. These methods should be adapted to the needs of the child.

Hamm (1989:95) also supports Kneller by stating that "the nature and the act of teaching depends on the intention one has regarding the learning that is to occur. Thus intentionality is central to the explication of the teaching concept". Teaching is therefore a planned activity.

For teaching to take place, the following conditions should be met:

- There must be continuity in teaching, lessons should be arranged accumulatively and in order of difficulty.

- Intentional practicalization: good teaching is seen when pupils use and live out what they learnt.
- Concept formation: good teaching should ensure that learners are taught the habits and norms of critical thought and behaviour.
- The teacher must make his intention known to the learner by displaying his subject matter.
- The subject matter displayed should suit the age and intelligence of the child for learning to take place (Kneller 1971:280, Hamm 1989:95).

Kneller (1971:281) cautions that the teacher is responsible for the welfare of his pupils. He must never abuse his position of trust and must always be a figure of authority.

Teaching is therefore an activity aimed at improving the child in his totality, and it is an intentional activity.

1.4.7 EDUCATIVE TEACHING - PEDAGOGY

Van Rensburg and Landman (1988:496) state that teachers are educators par excellence by the virtue of the opportunities afforded them to educate through teaching. The term educative teaching serves well to describe this higher function of teaching.

The term pedagogy is often used synonymously with the concept education. However some pedagogicians feel that there is a subtle difference of meaning between education and pedagogy.

According to Gunter (1990:11) the words pedagogy, pedagogics and pedagogue are derived from the Greek word "paedagogia" which means accompanying or "leading a child". Oberholzer (1990:51) states that the term

pedagogy is clearer and less ambiguous than the term education because its meaning is derived from the etymological roots 'paidagogia' (guidance). 'Pedagogy' therefore refers to an activity taking place in the school with expert educators (teachers) guiding pupils.

Landman and Van Rensburg (1988:364) states that pedagogy refers to "scientifically refined post-scientific education". In other words education at school level.

To the above statement Oberholzer (1990:51) adds that while the term education is used at a pre-scientific level, pedagogy is used at a post-scientific level.

Griessel et al (1990:17) sum up the difference between these two concepts by stating that a teacher is a pedagogue who has been well-grounded in pedagogics and act pedagogically, and is making use of his scientific knowledge in pedagogy.

Educative teaching is concerned with considerably more than the child's intellectual activities: it penetrates its inner spiritual existence.

Van Rensburg and Landman (1988:496) stress that in practice, it is difficult to draw fine distinctions between moulding, education and teaching. The writer supports this statement.

1.4.8 LEARNING

Someone cannot be said to be educated without having learned something. Learning is the acquisition of skills and knowledge.

Akipelu (1981:200) defines learning as follows: it is "a change or modification in the behaviour of an organism as the result of the experience or a reaction to stimulation in the environment". However this is a definition given by psychologists and is not adequate for philosophers. From the philosophical

point of view learning is done by human beings only. However change in human behaviour as a result of individual experience is learning.

The Encyclopaedia Britannica (1990, Vol. 22:886) defines learning as a "relatively permanent change in behavioural potentiality that occurs as a result of reinforced practice". The phrase *relatively permanent* indicates that this change is not temporary, since temporary changes can be brought about by conditions like fatigue, sickness, or effect of drugs. The word *potentiality* covers effects that do not appear at once. To state that learning occurs as a result of practice excludes physiological effects, such as brain damage or ageing. To state that the practice is reinforced indicate that it is done intentionally, purposefully.

Hamm (1989:91) defines learning as "intentionally coming to know (or believe, or perform etc) as a result of experience". Learning is done intentionally and with a purpose. Hamm also states that learning can only take place when what is learnt is built on a pre-existing structure based on experience. If there is no pre-existing structure, learning will not take place. For learning to take place, there are skills or knowledge or beliefs that should first be mastered.

Van Vuuren (1980:388) says that "to learn means to obtain insight into a matter or problem concerned with real life". This means that connections between various facets of a matter must be examined so that a new light is thrown upon it, to bring understanding to the learner.

Learning can therefore be summarised as follows:

- It is done by human beings only.
- It is done intentionally, with a purpose.
- It involves acquiring new knowledge and skills.

- It is indicated by the change in the behaviour of the learner.

1.4.9 CHRISTIAN EDUCATION

Gunter (1990:189) states that education is always and everywhere religious. To the Christian parents the education of their children should be Christian education.

Van Rensburg and Landman (1988:307) define Christian education as "education founded on the Christian doctrine and religion. In Christian education situations it is the task of the Christian educator to educate the child in accordance with the order of Baptism, the Articles of Faith and the Word of God." This statement is supported by Gunter (1990:190) when he states that Christian religion is the basis of true morality and true moral education.

Jaarsma (1953:230) states that education is distinctively Christian when "the authority of Christ and the realization of His authority in the lives of men is the justification of all educational activity". Jaarsma's view to Christian education is actually educative teaching. He asserts that a genuine Christian education integrates both knowledge-getting ideal and personality development ideal in a meaningful whole.

According to O'Brien (1978:3) the purpose of Christian education is to lead each person into a decision to live as a Christian.

Nichols (1991:24) defines "Christian education" as "a process of the Holy Spirit working through the Word of God and other related media to bring an individual into conformity to the image of Christ".

A more comprehensive definition of the concept is given by Van Wyk (1976:274) when he states that "Christian education" is a "definite,

purposeful, truth-orientated act in which an adult attempts, because he loves God and is aware of his responsibility with regard to the universe, to help, guide, persuade and shape the minor to accept his own vocation or calling in life voluntarily, to help the pupil realise that he has to serve God with and during his whole life, that he has to proclaim the Kingdom of God in every walk of life and that he has to serve his neighbour and that he has to exploit the universe in order to bring it to fruition".

Du Plooy (1982:337) states that the aim of Christian education is to create an attitude to life, a state of mind and to engender strength of character. The high ideal of Christian education is the glorification of God through a positive, obedient relationship with Him and loving our neighbour. A Christian way of living should be taught and impressed on children.

The duty of educating children is a God-given task. Proverbs 22:6 states that "educate a child according to his life requirements, even when he is old he will not veer from it". Christian education is thus an education that is founded on Christian beliefs, norms and values. The writer agrees with Du Plooy (1982:335) when he states that serious problems may arise because of lack of Christian education. These problems may include among others maladjustment, irresponsibility and ill-equipped workers in professional and technical fields, and juvenile delinquency.

1.5 SUMMARY AND FURTHER PROGRAMME

1.5.1 SUMMARY

In this chapter, the author concentrated on the explanation of concepts which will be used in this dissertation. The concepts education, learning, pedagogy (educative teaching), criterion, religion and Christianity were explained.

The author also gave a brief background to the area of study, namely Gazankulu.

1.5.2 FURTHER PROGRAMME

The basic aim in this dissertation is to evaluate Christian education in Gazankulu. The main concepts here are Christianity and education.

In Chapter 2 the author will discuss the Christian philosophy of life in detail. This will help to form a foundation on which the whole dissertation will be based.

In Chapter 3, a discussion on Christian schooling will be given. The author will try to establish what Christian schooling is or rather ought to be.

Chapter 4 will focus on the questionnaires and an account of the findings will be given.

The last chapter will be a conclusion and recommendations.

2. PHILOSOPHICAL ORIENTATION

2.1 INTRODUCTION

To evaluate Christian education, attention should be given to the Christian philosophy of life, since there is a strong connection between education and a philosophy of life. This is confirmed by Van Rensburg and Landman (1988:376) when they state that a philosophy of life forms the basis of a particular education practice and prescribes a particular theory on education to educational practice.

The aim of this chapter is to find out the most important and fundamental principles of a Christian philosophy of life. What are the most important Christian values? What do Christian parents wish to pass on to their off-springs? These are the questions that should be answered here.

Since the point of departure in philosophical studies is the tension between 'what is' and 'what ought to be', it is the aim of this study to discover how things are and how they should be in relation to Christian education with special reference to Gazankulu schools.

Before Christian philosophy of life is discussed, the concepts philosophy and philosophy of life should be clarified. The basic philosophical categories also need to be highlighted, since they form the basis on which Christian philosophy is discussed.

2.2 WHAT IS "PHILOSOPHY"?

Basically, the word "philosophy" comes from the Greek words *philein*: - to love and *sophia*: - wisdom; thus love of wisdom (Van Rensburg and Landman, 1988:376). The Concise Oxford Dictionary defines philosophy as "seeking after wisdom or knowledge, especially that which deals with ultimate reality,

or with the most general causes and principles of things and ideas and human perception and knowledge of them".

That philosophy is the search for wisdom is supported by Du Plooy (1982:107) when he states that "philosophy is man's effort to come to know reality reflectingly and experimentally". Philosophy lies in the nature of things and it aims towards penetrating the essence of everything.

The Encyclopaedia Britannica (1990; Vol. 9:388) states that "philosophy is the critical examination of the grounds for fundamental beliefs and an analysis of the basic concepts employed in the expression of such beliefs".

Kneller (1971:199) and Van Rensburg and Landman (1988:376) agree on the point that the concept 'philosophy' is difficult to define with precision in a single sentence. According to Van Rensburg and Landman (1988:376) philosophers continuously contradict one another so that one can rightfully speak of philosophical schools.

Philosophy does not mean seeking knowledge only, but also analysing the findings. In this regard Kalsbeek (1981:57) states that philosophical thinking involve sifting all ideas and convictions that are found to see if these stand or fall before judgement and reason.

Philosophy therefore means seeking knowledge (wisdom) analytically, reflectingly and experimentally.

According to Kneller (1971:199-200) philosophy can be taken as an activity in three modes or styles, i.e. speculative, prescriptive and analytic. These will be discussed in the following paragraphs.

2.3 PHILOSOPHICAL CATEGORIES

There are three important components of a philosophy namely metaphysics, which is the theory of man and the nature of the world in which he lives; epistemology, which is the study of the nature and validity of human knowledge; and axiology or the theory of values. Each will be examined briefly. It is important to note that the division into three categories should not be regarded as watertight compartments.

2.3.1 METAPHYSICS

Akinpelu (1981:10) defines metaphysics as "the theory about the nature of man and the nature of the world in which he lives". Metaphysics deals with the questions of what man really is, his origin, and where he goes after death. It also deals with the way in which man behaves, how and why he behaves in the way he does. Topics such as the existence of God, human destiny, predestination fate and freewill are discussed in metaphysics.

According to Bekker et al (1976:27) metaphysics attempts to explain and interpret the construction of the universe in terms of physical and other phenomena: The principles that unify the many diverse elements are used to explain the world. This area of philosophy appears to be abstract and remote, yet it involves questions about significance of life, creation, evolution etc.

According to Knight (1989:15) metaphysics is the branch of philosophy that deals with the nature of reality. It is a Greek word that means beyond physics, this means that it represents "the speculative and synthesizing activities of philosophy, and it provides the theoretical framework that allows scientists to create world views and develop hypotheses that can be tested according to their basic assumption."

In agreement to the above statement Kneller (1971:199-200) states that metaphysics answer the questions that cannot be answered scientifically. The Encyclopaedia Britannica (1990; Vol. 24:1) states that metaphysics is an attempt to understand the relationship between form and idea, by interpreting the natural world, the significance of time and space and the existence and nature of God.

According to Knight (1989:16-18) metaphysical questions may be divided into the following subsets.

(a) Cosmological aspects

Here questions are asked on the theories about the origin, nature and development of the universe. The purposefulness of the universe is also questioned as well as questions on nature and time. There are however different answers to such questions.

(b) Theological aspects

Questions here are based on the conception about God. Questions such as "Is there a God?" or "If God is both all good and all powerful, how is it that evil exists?" Again people have different answers to these questions, depending on their beliefs.

(c) Anthropological aspects

Since anthropology deals with mankind, the anthropological aspect is a unique aspect. Mankind in this investigation is both subject and object of the enquiry. Questions like "what is the relationship between mind and body?" "Are people born good, evil or morally neutral?" are asked, in this category. Answers given to these questions depend on people's political, social, religious and educational practices.

(d) **Ontological aspects**

Since ontology is the study of the nature of existence, questions asked in this category are based on reality, whether it is orderly, lawful, fixed, or stable.

Metaphysics is therefore the philosophical study whose object is to determine the real nature of things, the meaning, structure and principles of whatever is, insofar as it is.

2.3.2 EPISTEMOLOGY

Knight (1989:20) defines epistemology as "the branch of philosophy that studies the nature, sources, and validity of knowledge". The main questions to be answered in epistemology are "what is true?", and "how do we know?"

According to Akinpelu (1981:11) epistemology is the theory of knowledge. It digs into the roots of knowledge, what is meant by knowledge itself, what the sources of knowledge are. The most important question here is "How do we establish that we know when we claim that we know something?" Epistemologists therefore concern themselves with attempts to explain existence. They examine the degree of certainty and probability in knowledge and the difference between knowing (with certainty) and believing (without knowledge).

To Bekker et al (1976:28) the concern of epistemology is discovering what is involved in the process of knowing. It seeks to analyse the meaning and construction of knowledge, and its main problem is to assess the grounds on which knowledge rests.

According to Knight (1989:21) epistemology also seeks to find out if reality can be known. Reality can be known, once a decision has been taken on the

sources through which reality may be known, and if people have some conception of how to judge the validity of the knowledge.

Another important aspect in epistemology is the question on truth, whether it is relative or absolute. Truth can be both absolute and relative. Absolute truth is truth that is eternally and universally true irrespective of time or place. Relative truth is true only for certain conditions and situations.

Knight (1989:21) brings another question that needs attention, and this is whether knowledge is subjective or objective. There are three basic positions on these questions. Some philosophers hold that knowledge is something that comes to us from outside, and is inserted into the people's minds. Others believe that knowers are partially responsible for the structure of their knowledge, i.e. they contribute something. The third viewpoint holds that people are manufacturers of truth rather than being recipients or participants. Knowledge can be both subjective or objective, depending on how that knowledge was acquired in the first place.

Another question that is basic to epistemology is whether there is truth that is independent of human experience. To answer this question, Knight (1989:22) gives a distinction between *a priori* knowledge and *a posteriori* knowledge. *A priori* knowledge is independent of human knowers, and it is true whether any human knows or accepts it or not. *A posteriori* knowledge is dependent on human experience and human awareness.

Akinpelu (1981:12) indicates that there are various types of knowledge that should be known by educators. It is therefore necessary to know the types of knowledge, and their sources.

- (a) The first type of knowledge is acquired through revelation. This type of knowledge is different from others because it presupposes a transcendent supernatural reality that breaks into the natural order.

This knowledge according to Akinpelu (1981:12) is characteristic in all religions, especially Islam and Christianity. Knowledge was revealed through prophets who recorded it for mankind. The method of acquisition of this knowledge was by vision or trance, possible only to those who were holy enough or to those who God or Allah has chosen to reveal Himself. The will of God concerning his creations, is communicated this way.

There are many disadvantages concerning revealed knowledge. Knight (1989:22) indicates that distortion of revealed truth can take place in the process of human interpretation. This truth can only be accepted by faith. Another shortcoming according to Akinpelu (1981:12) is that this knowledge cannot be proved by logical reasoning, it cannot be tested or observed empirically.

- (b) The second type of knowledge is the empirical or scientific knowledge. This knowledge is gained by observing our environment through our senses, and through personal experiences. Knight (1989:22) states that people form pictures of the world around them through sense perception, i.e. seeing, hearing, smelling, feeling and tasting. According to Akinpelu (1981:13) this knowledge is found in both social and natural sciences. This knowledge can be verified for its truth by those who have the expertise to do so. There are some hidden dangers in this approach. Knight (1989:22) points out that perception can sometimes be distorted by some influences. However empirical knowledge is open to experiments and public examination.
- (c) The third type of knowledge is the rational type of knowledge. This knowledge is derived from reasoning. According to Knight (1989:24) this knowledge emphasizes humanity's power of thought and what the mind contributes to knowledge. Rationalists argue that senses alone cannot provide people with universally valid judgements that are

consistent with one another. They argue that experience gained through senses are the raw materials of knowledge which must be organised into a meaningful system before they can become knowledge.

Akinpelu (1981:13) states that "the hallmark of this type of knowledge is that the conclusions being inferred must logically follow from what went on before." This law of reasoning applies to most school subjects.

- (d) The fourth type of knowledge comes from some authority such as textbooks, reference work or a teacher. According to Knight (1989:23) authoritative knowledge saves time and enhance social and scientific progress. The danger of this form of knowledge is when it is built upon a foundation of incorrect assumptions.
- (e) The fifth type of knowledge is often experienced as a sudden flash of insight. It is a direct apprehension of knowledge accompanied by an intense feeling of conviction that one has discovered what he or she is looking for. Knight (1989:25) indicates that this way of gaining knowledge is not safe since it is easy to go astray. However this is the type of knowledge in which one is able to leap over the limitations of human experience.

From the discussions above one can summarise the concept "epistemology" as a branch of philosophy which seeks to provide knowledge of knowledge.

2.3.3 AXIOLOGY

The Encyclopaedia Britannica (1990; Vol. 1:746) reveals that the term axiology is derived from the Greek "axios" which means worthy and "logos" which means science. It is the philosophical study of goodness or value in the widest sense of these terms.

According to Akinpelu (1981:14) values primarily refer to "those objects which we cherish, appreciate, want, desire or need". People are valueing beings, i.e. they are always interested in values. The basic question that needs to be answered in axiology is "what is of value"? The question of values deals with notions of what a person or a society conceives of as being good or preferable. What is interesting to note is that value systems are not universally agreed upon, since some societies value other things more while the same things are of little value to others.

Knight (1989:29) distinguish two types of values: concerned values, which are values that people verbalise but may not actualise, and operative values, those that people act upon. Values may also be private or individual, public or social. These differences should be considered when formulating educational philosophy.

Axiology has two main branches, namely ethics and aesthetics. These may be summarised as follows:

(a) Ethics

Knight (1989:30) defines ethics as "the study of moral values and conduct". Moral values and conduct influence moral behaviour and conduct. Ethical theory is concerned with providing right values as the foundation for right actions. Societies are divided when it comes to ethics, since there are no universally accepted values.

(b) Aesthetics

Aesthetics is the realm of value that searches for principles governing the creation and appreciation of beauty and art. It is a theory that relates closely to imagination and creativity, and it tends to become highly personal and subjective.

Aesthetics increase the sense of perception and it is tied to the cognitive world, that is intellectual understanding. The aesthetic experience enables people to move beyond the limits imposed by rational thought and weakness of human language.

Axiology or theory of values plays an important role in people's philosophy of life, and in the formulation of aims and objectives in education.

Another idea on the concept 'philosophy' is brought forward by Akinpelu (1981:2) when he states that the word 'philosophy' is often used to characterise a person's or a group of persons' attitude or view to life. It is also used to characterise a person's observed or expressed world view which is the sum total of his assumptions, beliefs, attitudes and prejudices". This can also be described as a philosophy of life.

2.4 PHILOSOPHY OF LIFE

According to Du Plooy (1982:303-304) a philosophy of life is not something received at birth. It is not an inheritance, it is acquired. Individual differences in adults and in children are due to the influence of their parental homes, the church, the state, the school, the university and to a very great extent, to the personal way of assimilating these influences.

A philosophy of life is never complete, though with moral responsibility a fair measure of consistency enters into it. Man is forever seeking rational explanations of the mysteries of the world of things outside him. A philosophy of life is an individual matter. It embraces an approach to reality, a view of man, a conception of values, a moral code and a conception of truth (ibid).

When we look for the meaning (deeper significance), goal and value of life, different groups of people give different answers (Van Rensburg and Landman 1988:376-378). Any particular group always considers its own

outlook on the world and life as the best. A philosophy of life sets special requirements for those who hold it. A man's philosophy is the sum of the demands of propriety which he must obey. Every philosophy of life also has its historical roots, i.e. its origin lies far back in history. We may therefore say that a philosophy of life is dynamic: that it is never complete: that it is difficult to perpetuate and that every man works at it his whole life long.

Boyd and Bruce (1990:3) define a philosophy of life as "a set of beliefs against which one bases one's actions and which influences one's thoughts and decisions". These include among others, beliefs in good, moral values, and norms and values. A person's philosophy of life influences the way in which he lives.

Viljoen and Pienaar (1976:84) describe the philosophy of life as " ... systematisation of the values held by a particular person or more generally a group of people, and the principles according to which this person or these people are bound to realise the accepted values".

All these definitions indicate one main point, and that is human behaviour is controlled by beliefs, values and norms, and even prejudices which is called a philosophy of life.

Duminy (1992:62-63) provides some of the features of a philosophy of life, which can be summarised as follows: A philosophy of life (is)

- a) personally acquired,
- b) a fundamental perspective,
- c) open to refinements and correction,
- d) consistent,
- e) provides answers to the ultimate quest for a meaning,

- f) the basis for setting priorities in life, and
- g) a basic need for human life.

Therefore "all human beings needs and acquires a philosophy of life, even if they cannot necessarily describe their own philosophy of life" (ibid).

2.5 CHRISTIAN PHILOSOPHY AND A CHRISTIAN PHILOSOPHY OF LIFE

The Encyclopaedia Britannica (1990; Vol 16:323) states that it has been debated whether there is anything that is properly called Christian philosophy. Flint (1990:preface) also states that there is no consensus among those who consider themselves Christian philosophers to the question "what is Christian philosophy?" However they all agree that it is two-fold; i.e. the effort to reflect philosophically upon Christian belief, and efforts at offering Christian reflections upon philosophical issues. The latter, however is more appropriate in this discussion.

In trying to establish a Christian philosophy, and discover the basic Christian principles, metaphysics, epistemology and axiology will be looked at from a Christian life-view.

2.5.1 METAPHYSICS FROM A CHRISTIAN LIFE-VIEW

According to Duminy et al (1990:89) "God the Father, Jesus Christ, His Son, and the Holy Spirit can be regarded as the origin, essence and destiny of Christian philosophy". The Christian philosophy of life centres around the basic theme of the Bible - creation, fall and redemption.

This view is also shared by Kalsbeek (1981:63) when he states that all philosophical thinking is driven by religious ground motives. He states that Christian philosophy should arise from the ground motive of creation, fall and

redemption through Jesus Christ in the communion of the Holy Spirit. According to Dooyeweerd (PSinPS Kalsbeek, 1981:64) God has revealed himself as the Creator, as the only and absolute Origin of all things. He created man in His image.

Knight (1989:162) also states that in considering metaphysics, from the biblical view, Christians believe in the existence of a living God, who is the Creator. God created a perfect world and the universe. Mankind is also God's creation in His own image.

According to Knight (1989:162) sin was 'invented' by Lucifer (the devil) who sought to put himself in God's place. The spreading of sin has led to the fall of mankind and the helplessness of man without divine aid.

Kalsbeek (1981:64) states that before the fall, there was a close relationship and fellowship between man and God, and man and his neighbour. The fall into sin is his turning away from God, in disobedience, believing he can do without Him.

The redemption of Jesus Christ in the communion of the Holy Spirit redirects man and allows him to share in the full renewal of creation and enter into fellowship with God once more. The final restoration of fallen humanity is the return of Christ at the end of the world to its former conditions. Man depends upon God's grace for the forgiveness of his sins.

Christian philosophy therefore views God as real and as the Creator of everything including mankind. It also views sin as invented by the devil and causing the fall of mankind. However through God's grace, the death of Christ and His return at the end of the world, the fellowship between man and God is restored.

2.5.2 EPISTEMOLOGY FROM A CHRISTIAN LIFE-VIEW

For the Christian, the Bible is the most important source of knowledge and the most epistemological authority. All other sources of knowledge must be tested and verified in the light of the scriptures.

Knight (1989:164) states that the Bible is an authoritative Source of Truth that are beyond the possibility of attainment except through revelation. The Bible reveals to man knowledge on matters like life and death, the origin of the world and its future, and the problem of sin and how it is being dealt with.

Through faith in Christ Jesus, scriptures make people wise unto salvation. However the Bible should not be taken as the only source of knowledge since it leaves many questions unanswered. The world around us is revealed to man through scientific study. It is interesting to note the orderly way in which God has arranged things.

According to Knight (1989:167) the role of reason in Christianity should be studied carefully, since Christian faith is not a rationalistic product. Reason helps people to understand truth and to extend knowledge unto the unknown.

The view that faith is non-rational is also shared by Shilubane (1989:30) when he states that "there is factual knowledge that can be gained through intellectual activity and there is revelation knowledge that can only be acquired through faith". He also points out that when reason rejects faith, the result is scepticism which leads to atheism. But when reason and faith embrace one another, the result is a comprehending faith.

St Paul (Hebrews 11:1) stated that "(to) have faith is to be certain of things we cannot see". According to Flint (1990:11) understanding is the reward of faith. In order to understand, a person must have faith. The Bible (in Isaiah 7:9) states that "unless you believe, you will not understand".

Perks (1992:20) supports the statements above when he points out that knowledge hangs on faith and not the other way around.

Beverluis (1987:27) says that to have faith in God means to give one's loyalty, one's allegiance, one's service, one's confidence, one's trust and one's obedience. The call of faith is the call to be a trusting, loyal, devoted, obedient servant of God.

From the Biblical point of view, knowledge therefore comes from the Lord, and its main source is the Bible.

2.5.3 AXIOLOGY FROM A CHRISTIAN LIFE-VIEW

A Christian who is born again, has values which are different from a person who is at home in this world of sin. Christian values are built upon Christian principles. However these values sometimes overlap with non-Christian values.

According to Knight (1989:170-172) the most important Christian values are ethics. The absolute basis of Christian ethics is God. There is no standard of law beyond God. Knight also states that the greatest of all sins is pride, since it is linked with self-centredness, self-sufficiency and self-love, which induces us to trust our own goodness, strength and wisdom rather than rely on God. Pride also leads man to rebellion against the authority of God. It was because of this self-centredness of man that Jesus gave the greatest commandment of them all as love for God and for fellow men (Matthew: 22:37-40).

The essence of Christianity and Christian ethics is to be born again. This implies the death of self-pride, self-centredness and self-sufficiency. Because man is hopeless, he needs a spiritual rebirth to become a new creature with God's attributes at the centre of his existence.

Knight (1989:173) says that love to God and to man add another dimension to Christian ethics as ethics of service. This is further strengthened by the Ten Commandments. The first four commandments explain man's duties in regard to love to God while the last six emphasise man's love to other individuals.

The Bible (Matt. 5:45-48) gives us an example of God's perfect love. Perfect love is the Christian ethical ideal. God is love.

The Christian principle of love according to Pelikan (1987:354-362) is conventionally seen as finding its ultimate fulfilment in the church as the loving community of believers set apart from the entire world.

Shilubane (1989:29) points out that personal relationship with God goes hand in hand with a loving interpersonal relationship. According to Morgan (1908:18) a man who is right with God is always right with his brother.

Ramsay (1966:316) cautions that Christian love has little in common with love that exists between husband and wife, parents and children etc. In Christian love charity is shown to unknown persons. Christianity seeks that which is essential in all men, and that is their identity as children of God. Any man is a neighbour through equality with anyone before God. Christian love equates charity and justice. Knight (1989:172) states that love may be seen as a summary of law while justice serves as its content. Christian love is not achieved by efforts or will, but it is a gift from God (I Corinthians 12 - 13).

According to Nichols (1991:20-21) there are seven basic principles in Christian philosophy upon which Christian education should be based. These principles summarise the whole discussion and can be stated as follows:

- In the first instance there must be a metaphysics that recognises God. Christian education should begin, proceed, and end with the concepts of a triune God, from whom everything else derives its existence.
- Secondly, there must be an epistemology that is built upon revelation. The claim of Christian philosophy is that knowledge and truth are founded in revelation, which is understood through faith.
- Thirdly, the claim of Christian philosophy is that man was created in the image of God. There must be an anthropology that emphasised creation.
- The fourth claim in Christian philosophy is that the image of Christ is the goal of maturity.
- In the fifth place, the claim of Christian philosophy is that the Holy Spirit gives the ability to minister to others.
- Christian philosophy also claims that discipline whether positive or punitive, has to be done in love.
- There must be a growth evaluation, i.e. evaluation is to be measured by growth toward a changed life.

2.6 CHRISTIAN EDUCATION

A Christian education can be defined as the actualisation of a Christian life-view. But what is the aim of Christian education and the characteristics or nature of Christian education - in other words Christian education as it ought to be?

2.6.1 THE AIM OF CHRISTIAN EDUCATION

According to Van Wyk (1976:281) there is only one aim in Christian education; and that is acquiring knowledge and skills to serve God and one's neighbour. The pupils should be guided to voluntarily accept and execute his vocation on earth. The Christian teacher should devote the teaching of all subjects to the service of God.

This idea is supported by Du Plooy (1982:336-337) when he states that the high ideal of Christian education is the glorification of God through positive, obedient relationship with Him and arising from this, a life of loving service to our neighbour. The Christian educator knows that he should educate the child according to Christian moral virtues. Du Plooy also points out that the aim of Christian education is to create an attitude to life, a state of mind and engender strength of character, according to the requirement of the Christian philosophy of life.

Perks (1992:39) agree with the two authors above when he states that the purpose of Christian education is to enable the child to shoulder the responsibilities and privileges of being God's image bearer, and to equip him for a life of service to God as His vicegerent on earth. Perks also says that Christian education is "a process of maturation in the image of God, for this is precisely the purpose for which man was created, viz. to image God on earth" (ibid).

Nichols (1992:24) states this process of maturation in simpler terms when he states that Christian education has a very clear goal: growth in Christ.

According to Simpson (1978:13) the aim of Christian education is not very specific, but general. He states that the objectives of Christian education are partially determined by the situation being considered. In other words, the needs of the pupils being taught must be considered.

The aim of Christian education is therefore to teach pupils to serve God, and to serve other people to the glorification of God.

2.6.2 THE NATURE OF CHRISTIAN EDUCATION

In considering metaphysics, Christian educational systems have been established because God exists. His existence calls for an educational system in which He is the central reality that gives meaning to everything else. Nichols (1992:26) points out that everything in Christian education revolves around the person of Christ. Christian educators should therefore recognise the centrality of Christ in every area of life.

Metaphysics also determines the choice of subject matter and even the method of teaching. All subjects, according to Knight (1989:163) are seen in their relationship to the existence and purposes of the Creator - God.

The system of education is also influenced by metaphysical beliefs. A good example is evident when Christian parents spend millions of rands on private education systems (Knight, 1989:19) while public education is free.

In this regard, Perks, (1992:10) points out that "it is treason against God to hand over our children to non-believers for their intellectual outlook and philosophy of life". Perks also indicates that it is the duty of Christians to address the crucial issue of education and develop an understanding of the Christian principles relevant to the philosophy of education. According to him education is an important issue to the Christians in their struggle against the forces of humanism and atheism.

With regard to epistemology, the Bible is regarded by Christians as the basic source of authority. Knight (1989:168) says that the Bible provides the knowledge framework in which all subject matters are evaluated. The Bible

does not only play a major role in the selection of content, but also in the choosing of methods.

Nichols (1992:24) also points out that the Bible is the core to all Christian education. This is supported further by Van Wyk (1979:279) when he states that "(as) Christians however we are convinced that the Bible ... is the source of knowledge of God, man and the reality on which every (school!) subject is based". The scriptures reveal to people the true character, purpose and aim of everything.

Simpson (1978:10) says that Christian education is concerned with the formation of desirable dispositions. These include the developing of specific abilities, skills, beliefs, attitudes, habits and traits. The distinguishing feature of Christian education according to Simpson is that "it seeks to further dispositions that which will enhance a person's opportunity to live for the Lord Jesus Christ, to enjoy a good life He offers us in this age, and to make a living that is consistent with Christian life-style".

To Beversluis (1987:50-53) the major learning goals in Christian education are concerned with the learner's intellectual, moral and creative growth. The young person should be prepared for social and psychological maturity in order to live knowledgeable, committedly and productively in their Christian life.

Christian education is an activity which has a lifelong series of actions. Nichols (1992:24) says the concept of "arriving" as found in education is not possible in Christian education. The growing in the knowledge of God is never complete.

Regarding axiology, Christian education should cultivate those dispositions that are crucial to a person's opportunity to live for Christ. Christian education

involves helping people to live for Christ more than helping them become educated or trained for a specific job.

Knight (1989:173-174) says that in Christian schools, Christian values are taught. Ethical teaching of the Bible should enrich the school curriculum. Christian ethics influences every aspect of education. In this regard Jaarsma (1953:289) indicates that love is the basis for the Christian educational structure, and to the curriculum. Love, faith and obedience form the foundation for the curriculum in Christian education.

The Encyclopaedia Britannica U.S.A. (Instant Research Service:2) indicates that the best way of finding or discovering the peculiar essence of any faith is by showing the elements which remains constant. The most successful formula for the essence of Christianity is therefore that of the apostle Paul (I Cor. 13:13) "there are three things that lasts for ever: faith, hope and love, but the greatest of them all is love". Christian philosophy therefore is based on faith, hope and love.

2.7 RÈSUMÉ

In this chapter an attempt to establish the most important aspects in Christian philosophy, in order to use them as criteria in the evaluation of Christian education, was made. The most important aspects in Christian philosophy are:

1. The belief in God as Creator. Christians regard God as the Creator of the whole universe, and also Creator of man in his own image.
2. The duty of man on earth to his God and also to his fellowmen, is to be obedient to God and also be of service to his fellowman.

3. All knowledge and truth are from God. The Bible is regarded as the source of knowledge. However in schools, other sources should be considered, since additional information is found in other books.
4. In considering Christian values and ethics, the love of God and of fellowmen is regarded as very important, since self-love signifies the sinful nature of man.
5. Revealed knowledge is gained through faith. There is a relationship between faith and reason. One must have faith in order to understand revealed knowledge.

2.8 FURTHER PROGRAMME

In Chapter 3 the author will discuss Christian Schooling as it ought to be. The goal of Christian Schooling and the components of the education situation namely, the teacher, the child and the subject matter will be discussed.

3. CHRISTIAN SCHOOLING

3.1 INTRODUCTION

This chapter focuses on Christian schooling. What is Christian schooling and how it ought to be.

The term 'schooling' can be defined as education that takes place in the school situation. The Concise Oxford Dictionary (1990) defines schooling as education especially at school.

Education is a universal phenomenon, it is very wide and takes place at home, school, church or any place where an adult and a child encounter each other. Schooling is confined to education at school. It is also referred to as "pedagogy" (refer to 1.4.7).

In identifying aspects of schooling, Hunt (1990:6) states that one of the most obvious features is the activity of teachers and students in a classroom within the school. The classroom is therefore the most visible and familiar aspect of schooling.

Since schooling is an activity involving education at school, it is necessary to highlight important points on the 'school' itself.

Schoeman (1984:84) defines the school as an educational institution where education and upbringing is provided. The education which children receive at school is completely different from that given at home. Education given at school is directly connected with the intellectual development of the child. The school is sovereign in respect of the didactic sphere. It has the right to decide on matters such as the subject matter presented, methods of presentation and school discipline. Education provided by the school presents a scientific logical character.

According to Gunter (1990:169) the school is one of the most important educational institutions of the modern world. He also agrees with Schoeman on the fact that the school cannot be exclusively intellectual. Gunter states that effective teaching must be educative.

Steyn (1985:199) states that the concept 'school' is derived from the Latin word 'schola' which is the general concept for formal institutions which aimed intentionally at the moulding of children towards a specific aim. Today the school is seen as a unique educative institution.

To Oberholzer et al (1990:144) the school is an auxiliary institution where children are generally educated for several years. In the school context teaching plays an important role. Children and teachers meet each other formally and informally in the school environment.

In his doctoral thesis Luthuli (1970:19-20) indicates that the school is concerned with passing on certain experiences of a particular society to its younger members with the aim of making them responsible adults. The school is orientated towards the not-yet-adults of any society.

Although the tasks of the school are numerous, the most important tasks are:

- imparting of knowledge;
- transference of skills, and
- imparting of norms, ideas and attitudes.

From the discussions above, schooling can therefore be said to be the education that the child receives at school. This excludes other educational institutions like the home and the church. This study is based on education at school, which involves the three major components of education, namely, the teacher, the pupil and the subject matter.

It must be pointed out that not all educationists have the same view of the concept 'schooling'. Morrow (1989:11) asserts that it is not logical to connect education with schooling. He states that schooling might or might not contribute to education. He states further that some schooling might be even anti-educative. A good example is the type of schooling imported into Africa by colonial powers. Since there is no connection between the school curricular and the life and world view (philosophy of life) of that particular group or people.

The question that needs to be answered in this chapter is "what makes schooling Christian?" Answering this question is not an easy task. However emphasis should be on the qualities that distinguish practices. Fowler (1990:4) states in this regard that these practices should not be taken individually but by the way they are put together to form a pattern.

Value-free education does not exist. Teaching is always done in a certain direction. The curriculum always reflects beliefs and patterns rooted in a certain world view. Whatever is done at school is based on the belief of what is important in life and what is important for learners.

Although educationists argue endlessly about whether educational institutions reflect social values or not, it remains true that institutions do transmit values, many of which are approved by society in general.

An important aspect which needs to be clarified from the onset is whether Christian schooling here refers to education in the context of Christian schools only, or if it includes teaching in any school where Christianity is practised.

Regarding the statement above, the author agrees with Fowler (1990:32) when he states that it would be a mistake to conclude that Christian schooling is practised in Christian schools only.

The discussion will therefore not be restricted to Christian schools only (or the so-called private schools). There is no doubt however that Christians who endeavour to practice schooling outside the Christian school do experience some difficulties.

3.2 IMPORTANT ASPECTS OF CHRISTIAN SCHOOLING

In order to examine the type of education prevailing in a school, it is necessary to consider the goal of education and also the components of the education situation namely, the teacher the pupil and the curriculum. These aspects will be examined from the philosophical point of view and from the Christian perspective.

3.2.1 MAJOR LEARNING GOALS IN CHRISTIAN SCHOOLING

To prepare young Christians to live a complex life and to live obediently before the face of God, a Christian school should select its major learning goals. In choosing goals for Christian education questions about what God wants for man should be considered. Berversluis (1986:47-48) points out that from the Christian point of view, the nature and needs of man are determined by his relationship to God. Christian education must look at both the religious and empirical aspects of education.

Christian education must accept the wholeness of young persons and choose learning goals that will mature them as whole persons. Christian teachers should select their learning goals in reference to the biblical doctrine of man as image of God.

a) LEARNING GOALS FOR RELIGIOUS GROWTH

Berversluis (1986:50) states that in answering the question "what should be a Christian school's major learning goals?" the following can be said: "the

learner's intellectual, moral and creative growth should be given special prominence. The young man should be prepared for social and psychological maturity in order to live knowledgeable, committedly and productively their Christian life."

Regarding the statement above Clarke (1991:20) states that the purpose of Bible teaching is to bring change into the life of the learner until he has reached maturity in Christ. This maturity is reached when a person has a knowledge of God's Word, with understanding that results in changed behaviour, bearing fruit, growing in knowledge, becoming stronger in endurance and patience and being thankful.

Maturity as the goal of Christian education is also mentioned by the apostle Paul in the book of Ephesians 4:13 (Good News Bible) when he states that "... we shall become mature people, reaching to the very height of Christ's full stature". In the book of Hebrews 6:1 maturity is also stated as the goal of Christian teaching (Good News).

The three goals in Christian schooling as stated by Berversluis (1986:52-60) may be summarised as follows:

- Intellectual Growth

This has to do with man's capacity to know; to know and understand what things are like, to know and understand the truth about things, ultimately to know God in so far as man can know Him. Christian schooling requires that young persons master many assorted facts and more. They should be developed in cognition, comprehension, memory, divergence, discovery, judging and evaluation.

A Christian school should help a young Christian to progress towards the freedom that intellectual growth brings.

- Moral Growth

Christian schools must emphasise attitudes, values, discrimination and choices. Rules and codes must guide human life, and schools must strongly support homes and churches stressing their observance.

A Christian school has a duty to help young persons to learn rules and codes that leads towards responsibility. The school curriculum should clarify moral issues in the ordinary experience of persons. Young persons should learn to distinguish between responsible evaluations and conventional opinions, prejudice or plain error. They must be knowledgeable in making judgements. History study with educative moral issues should be taught to bring the students to all sorts of confrontations.

It is necessary to teach young persons that their life as Christians requires moral commitments and the willingness to make vexing choices. They should learn to distinguish between lawlessness and moral freedom.

- Creative Growth

Creative growth has to do with the child's active response to life as a unique person. The learner participates in learning by expressing himself. Creative growth calls for and encourages self-expression. It encourages innovation, freedom and spontaneity.

Self-expression fostered by creative growth is not self generated nor is it a mere reaction to either inner impulses or outer stimuli. It is a reply to life ultimately to human calling and to God.

Creative growth fosters self-acceptance and self-awareness, which in turn makes a young Christian an active learner and prepares him to live a productive Christian life.

Concerning the goals in Christian education, Gunter (1990:191-192) points out that the religious life embraces the individual in his totality, including his intellect. Knowledge is therefore essential. For a Christian child knowledge about the Word of God as revealed by the Holy Spirit is of great importance. The knowledge found in the Scriptures leads the child towards practical faith in Jesus Christ and consequently towards knowledge, love and service to God and his fellow-men.

Knowing God and growth in Christlikeness is therefore the main goal in Christian schooling. Fowler (1990:180) sums up this goal as follows: "To guide students to be and to become responsible disciples of Jesus Christ". This means that more is done than just inculcating facts and skills.

Having discussed the goals of Christian schooling, the author will now examine the components of the education situation.

3.2.2 THE TEACHER

The Concise Oxford Dictionary defines a teacher as a person who teaches, especially in a school.

Van Rensburg and Landman (1984:282) define a teacher (educator) as an expert educator who has chosen education as a vocation and occupation.

The teacher is a leader (*paidagogos*) who accompanies a child. As a leader he must be an adult who has the knowledge of where the child is being led.

Oberholzer (1990:2) indicates that the word **paidagogos** (pedagogue) is a Greek word meaning "leader". It is coined from **paidos** (child, boy) and

agodic. **Agog** means "I lead", referring to an adult who is actively leading someone purposely or accompanying him.

A teacher is therefore an adult who, as an expert, has to guide a child in a school situation towards adulthood, and he himself must be an adult who is responsible and accountable.

Schoeman (1984:120) describes the teacher as a person who is at the centre of the planned and intentional educational (pedagogical) concern with the child at school. The teacher is not only responsible for all practical teaching undertaken at school, but is the person who is the real guiding and directing force influencing the development of the child.

Although parents are regarded as a child's primary educators, formal education could not be possible without the involvement of the teacher as expert educator. Children cannot become what they ought to be without the assistance of the teacher. When the child goes to school, the parents' task is supplemented by the teacher. However teachers do not replace parents.

A teacher plays a crucial role in the becoming of a child. He is both transmitter of knowledge and a moral mentor. Du Plooy (1980:171) states that teaching should be aimed at the gradual realising of self reliance, the awakening of moral consciousness and increasing the child's sense of responsibility.

Being a teacher is a calling. A teacher must be a silent witness through his behaviour. In this regard Johnson (1984:10) states "what and how we learn depends on those who teach us". Children often remember the teachers by the way they conduct themselves. Clarke (1991:117) states that "more is caught than taught" in support of the statement above.

The teacher's involvement with the child can therefore have either positive or negative results. It is therefore necessary for teachers to have a positive attitude towards life. Concerning this, the epistle of James 3:1 (Good News Bible) indicates that "... not many of you should become teachers". Teachers are people who have chosen to be involved in shaping others' lives.

Regarding the statements above, Du Plooy (1980:172) points out that a teacher is human, and for effective learning to take place, he should have some of the following attributes:

- a strong, pleasant and dynamic personality,
- an exemplary and incorrigible conduct in life,
- honesty,
- responsibility,
- respect for authority, etc.

The teacher gains pupils' respect through the way he fulfils his tasks as an instructor. He knows the meaning of trust, understanding and authority in human relations. The teacher's willingness to be completely true to the demands of his vocation determines his vocational competence and responsibility.

3.2.2.1 THE TEACHER AS BEARER OF AUTHORITY

Gunter (1977:125) states that leadership implies authority. The teacher-pupil relationship is a relation of authority. A good teacher demands respect and obedience from the pupil. Without respect and obedience from the pupil, without authority educative teaching cannot take place.

Authority must be accompanied by freedom. The teacher must not dominate children. The teacher and the pupil are both subjects in the didactic situation and therefore have equal dignity. Pupils should not be degraded, but accepted by the teacher and treated with respect.

Landman (1987:8) agrees with Gunter on this matter and adds that while the teacher is demanding obedience from the child, he himself accepts the authority of norms.

According to Du Plooy (1980:93) these norms which the teacher must obey, are set by his task as educator. In this regard Viljoen and Pienaar (1971:102) state that man is a being who designs history, but he is also bound by his own history. As an adult he must maintain values and must also preserve them.

In exercising authority, the teacher must be level-headed, calm and be able to make decisions. Landman (op cit:11) states that the teacher's responsibility is also seen through his benevolence. He must be friendly, sympathetic and considerate.

As a figure of authority the teacher must have self-control. The outward appearance of the teacher is also important. His clothes, actions and speech must be acceptable, for they show the quality of person he is.

Children want authority because it provides security. Cilliers (1975:74) states that the child always loves and craves for authority. He needs someone who will guide him. He desires discipline and order. A normal child longs for security and welcomes wise control and guidance.

Supporting the statement above, Steyn (1987:141) states that children who have someone who can prescribe to them, are happy and secure children.

From the Christian viewpoint, only God has absolute authority. He is the Creator of the universe and as such has an inherent right to command his creatures.

Berkoff and Van Till (1980:111 – 112) state that it is a God given duty of a Christian teacher to have authority in a class situation. However, they caution that a teacher must never act as an autocrat. Authority must be exercised in harmony with the will of God as revealed in His divine Word. The teacher must also make the pupils realise that by disciplining them he is obeying the Lord.

Berkoff (1970:112) asserts that the authority that the teacher has, come from two sources. Firstly it comes from God and secondly teachers are delegated authority by parents who brought their children to school.

Jaarsma (1953:116) agrees with Berkoff when he states that all authority is ultimately from God, for it is the necessary manifestation of God in His Being. He also states that the teacher's authority in Christian schools also comes from parents who recognise that the teacher's authority is God-given.

Regarding the teacher's authority, Gunter (1990:152) cites three sources. The teacher derives his authority

- 1) from the fact that he takes the place of the parents at school, because the parents have entrusted him with the education of their children since they cannot handle it themselves.
- 2) The teacher also represents the community whose children he has to assist in educating. The teacher enjoys the support and backing of the community, and by virtue of his function he also enjoys a higher position and status than his pupils.

- 3) In a Christian community the teacher receives his task via the parents from God. Since God is the supreme and final Authority, He is the origin of all earthly authority.

Gunter (op cit:153) adds that beside these sources of authority the teacher is a figure of authority which he derives from the fact that he commands more knowledge, wisdom and experience than his pupils and he also represents a specific selection of what is good and what ought to be.

Jaarsma (1953:116) states that the teacher exercises kindly authority under God as he insists on obedience to the truth, as he teaches pupils to love the truth and hate evil.

Teachers should not be given the final authority. Berkoff (1970:112) argues that the parents have the right to criticise the teacher's authority if it does not correspond with the revealed Word of God. Teachers are therefore always under God's authority.

Fryar (1992:109) indicates that authority in the classroom must be enforced kindly but firmly. She emphasises the fact that in the education situation it must be clear who is in charge.

Berkoff (1970:113-115) stresses the following points that should be remembered when exercising authority in class:

- the children should understand that the teacher is ruling the schoolroom in the Name of God, they should be taught that authority comes from God;
- in exercising authority the teacher should act in strict conformity with the Word of God; and

- school discipline proceed from the right motive, namely from love that does not lose sight of the end of justice.

According to Jaarsma (1953:117) the authority of the teacher is a liberating force in the process of teaching when he inspires the pupil to love, because love unites and disciplines. The teacher should therefore know the truth and be able to communicate it in love.

A Christian teacher should copy his master, Jesus Christ, who taught with authority and freedom. Clarke (1991:89) points out that Jesus had a forthright yet gentle approach. He always spoke with confidence and authority and commanded obedience from all who followed Him. But He always showed love for humanity.

As all educational practices are based on the authority of norms, Fowler (1990:15) states that educational practices in Christian education recognise the normative authority of the Scripture. Christian schooling always involves normative judgements at every turn.

Christian authority should therefore be administered with love for Christ's sake, and teachers must never lose sight of the fact that there is no authority except by God (Romans 13:1, Good News Bible).

3.2.2.2 THE TEACHER AS TRUSTWORTHY EDUCATOR

The role played by a teacher as an educator can be direct or indirect. He can consciously or unconsciously project a particular attitude towards life. This in turn will influence the child in forming his own attitudes towards life.

In this regard, Gunter (1990:119) indicates that the educator's intervention may more specifically assume the form of instruction (teaching) with the object of imparting knowledge and cultivating skills, giving the child practice in

the virtues. The child is taught what he ought to know, how to think independently and how to react in certain situations.

The child is also influenced by the image of adulthood which the educator daily holds up as an example of his own personal life, moral habits, positive attitude of love and appreciation of what is good.

Personal influence of the teacher on the pupil is more valuable than the acquisition of scientific knowledge. Regarding this Piek and Mahlangu (1990:62) state that the pupil cannot actualise his potential unaided, he is dependent upon the teacher for assistance. The teacher should always display willingness to help the child. Landman (1987:6) states that if the pupil feels that the teacher is approachable and wants to guide him, he experiences a sense of belonging. A bond between the two is strengthened when the child realises that the teacher wants to care for him.

A good teacher does not concentrate on knowledge and skills only, but also on the cultivation of important concomitant by-products of effective teaching namely good intellectual and moral abilities and habits, positive attitudes and fine ideals. In this regard Gunter (1990:119) points out that a teacher not only teaches the intellect, but he also builds moral character. A good and professional teacher is an educator whose teaching is educative.

For a teacher to be a successful and trustworthy educator, he should possess specific qualities which are characteristic of a teacher and a leader of children. According to Gunter (op cit:123) a teacher must have knowledge of the subject that he is teaching, he should be an expert in his field of study. He must remain a student and prepare his lessons daily. He must know how to teach and what to teach. A teacher with factual knowledge and deep insight in his subject always earns the respect and trust of his pupils, which in turn lead to obedience and co-operation in the class.

Knowledge is a basic requirement for Christian teachers. According to Johnson (1984:64) teachers need to know the material they are teaching. They must have knowledge of the subjects they teach and also know the student. He goes on to list four skills that a teacher must have in order to have positive results in his teaching. They are summarised as follows: - to identify, write and work with educational objectives; - to know how to organise a class; - choosing and using educational methods; - to know how to create a positive class environment.

The role of a Christian teacher is to enable change in three major dimensions of students' lives: cognitive, affective and behavioural. Clarke (1991:141) states that cognitive change or increase in knowledge is essential but not enough. Mere verbalised words or concepts are easily initiated and may not signal change. The pharisees for example, fluently verbalised Old Testament laws yet failed to express the principles in attitude and lifestyle.

A Christian teacher must hold fast to the Word of God. Isch (1992:256) states in this regard that the teacher should not depart from the Word when teaching his students, for his own personal comfort. Departing from the Word can lead a teacher to a position described by Paul in 1 Cor. 9:27 as "... being disqualified after having called others to the content" (Good News Bible). The teacher must therefore practise what he preaches.

The role of the teacher in a Christian school is therefore more than imparting knowledge. The learner must be actively engaged with what he learns.

The teacher must also know the child. The teacher should make an effort to know every child in his class. He must know his weaknesses and strong points. Every good teacher knows that each student in a class is different. What works well with one child does not always succeed with the other.

Teachers should understand the learners as persons and not treat them as objects. Johnson (1984:109) states that in order to assist their students, teachers should love them as they are.

Du Plooy (1982:91) states that the teacher should have a sound understanding of the nature and destiny of children, plus a sound knowledge of the child with whom he is dealing.

Jaarsma (1953:422) says in this regard that the teacher must understand child life and have genuine interest in children. Only when the teacher gives himself to the child can the child commit his heart to the teacher.

Fryar (1992:148) also supports the fact that teachers should know their student well. Each student should be known as an individual. Each student has different personal needs, learning style and unique intellectual potentialities.

De Boer (1993:71) states that teachers need to be far more than experts in subject matter only, the knowledge of individual children, and what will work for each of them are essential.

Jesus Christ the model teacher, never lost touch with those he was teaching. Regarding this Clarke (1991:90) says that besides the loftiness of His content or the Holiness of His character, Jesus knew how to adapt to the level of His listeners.

Finally the teacher must also know himself. He must know his capabilities, abilities and even his own limitations and defects.

3.2.2.3 THE TEACHER AS A GUIDE

Guiding involves a way of nudging someone in a certain direction. According to Fowler (1990:158) one cannot be a guide unless he knows where to go. It

is necessary for the teacher to know the educational goals. The teacher must, as a leader, know where he is leading the child. Gunter (1977:125) states that the teacher must have a clear understanding of the educational goal or goals. He must know where he wants to lead the followers.

The ultimate goal in education is adulthood. The teacher must therefore have a clear grasp of what adulthood is, and what it implies. A teacher must be a thinker and planner with vision.

A good teacher should be exemplary in his behaviour. He must set a good example worth following by his pupils, since a child regards the teacher as a specific selection of what is good and what ought to be.

It is the teacher's task to guide and direct the development of pupils. Piek and Mahlangu (1990:62) state in this regard that the teacher purposefully intervene with the child with the specific purpose of developing him or opening up realities to him.

For a teacher to be able to guide children he should have love, his call to serve must be inspired by faith, hope and love. Gunter (1977:124) points out that a teacher must have love for his work, love for his subject and love for the child. A child needs love as well as knowledge in his becoming. He needs warmth, support, guidance, sympathy and understanding. In his need to become somebody he needs the adult's assistance and support. A teacher must accept every child in his class and also accept his professional task of assisting, leading and serving the child to become what he ought to be. In loving the child the teacher is showing him respect, trust and friendliness. Knowledge and love are keys to a teaching situation conducive to learning.

In guiding pupils the teacher must place himself in the situation of his followers. Gunter (op cit:124) states that in all matters concerning the child, it is necessary for the teacher to look at the situation from the child's point of

view. For only then can he understand the child's problems and realise what he ought to do. The teacher must live in two worlds, i.e. in his own world as an adult and also enter the world of his pupil and become part of it.

Steyn (1986:133-137) indicates that the child's actualisation of potentialities should never be left to fate or luck, but the teacher should guide and direct the development of the child. Six points which should be considered while guiding the child are highlighted. They may be summarised as follows:

- The teacher should guide the child to recognise and unfold his/her potentialities.
- The child should be guided to true self-knowledge. He should know his capabilities and limitations.
- As a being with freedom of choice, children should be guided in choosing correctly.
- In guiding pupils the element of inquisitiveness should be awakened. Teachers should provide opportunities for pupils to discover and explore.
- Guiding the child should also be directed at character formation.
- The attitude of the child is also developed through example.

The question concerning Christian schooling is "where do Christian teachers guide their pupils to?" In the book of Ephesians chapter 4 (Good News Bible) Paul indicates the goal as service to man and God. Christian education is fundamentally concerned with guiding students into discipleship, which is care taking and stewardship.

The teacher guides his pupils by being a model of discipleship. Fowler (1990:158) states that the teacher must exercise discipline in the classroom.

The classroom atmosphere, methods of evaluation and correction form part of guiding.

Jaarsma (1953:422) agrees with Fowler on the fact that the teacher must be exemplary.

Wolterstorf (1980:58) also agrees with the two authors above by stating that teachers should be good models to the child.

A Christian teacher is therefore someone who is dedicated and committed to the task of communicating the gospel to others. Johnson (1984:120) states that the teacher must also have an engaging personality. He must be able to focus on justice, freedom and equality for all.

The Christian teacher is one with the necessary skills to effectively teach others about what they should do and what to believe as Christians.

3.2.3 THE CHILD

Van Rensburg and Landman (1984:276) describe a child as somebody who is capable of being educated, thus an educand. A child is a youth, not-yet-adult.

According to Kilian and Viljoen (1974:281) the word child is derived from a verbal stem **gens** (Latin) which means "generation". The verbal stem **genes** means "to bring forth" or "to generate". The word 'child' is therefore equivalent to 'birthing'.

Each child is unique and should be seen as an individual. However, there is a number of fundamental characteristics which are common for each child in an education situation. Du Plooy (1982:174-175) lists the following as the most important:

- each child needs security and safety;

- a child is dependent and he needs someone he can trust;
- to feel secure, a child needs love and acceptance; and
- a child is unique. It is a misconception to believe that a specific group of children in a specific class is homogeneous. Rural children for example have different backgrounds from urban children.

In order to understand the child better, the following views of the child will be discussed.

3.2.3.1 THE CHILD AS A PERSON

The word person comes from the Latin verb **personare** which means to bring forth. Griessel (1987:33) states that being a person means being in a continuous dialogue, and being perpetually confronted by an instruction: to listen, to answer and also to request assistance.

From birth the child is completely human, a person in his own right. He is neither an immature nor childish human being, but a developing adult. The child has a right to be an individual and has his own personal view in every matter.

Viljoen (1971:161-162) supports Griessel in this regard and states that the child is a human being from childhood and does not develop into a human being. The child is therefore a full human being.

The child is referred to as a person from birth, although at this stage his personality has not yet been formed. Landman (1992:84) states that the child is a multi-dimensional unity from birth. He is a whole, a totality-in-function. That is why it is necessary to always bear in mind that no single aspect of the child may receive more attention than another.

Being a person implies that the child needs education to become an adult. Viljoen (1971:162) states that because of its educability, the child is able to show willingness to be educated.

As a person each child is unique, irreplaceable and an unrepeatable being, calling for individualisation. The educator must therefore help the child through intervention, to achieve his own identity.

The child is seen from the Christian view point as a whole person. Jaarsma (1953:297) states that to deal with a child in parts is to violate the God-ordained fact of his unity.

Christian educators also see the child as a human being. Berversluis (1986:20) states that according to the Biblical view, the Christian life is the life of a creature who is soul and body, inner man and outer man, a conscious personal being and a biological being. Man's soul and body are seen as inseparable whole.

A Christian school should prepare the pupil to know and accept himself in this wholeness. The Christian teacher must educate a child to accept his calling in and to the world as a human being.

3.2.3.2 THE CHILD AS A RELIGIOUS BEING

Landman (1992:84) states that religiosity is found among all people. It is a universal human phenomenon.

The child does not come to believe on his own. Religious moulding helps him to realise the meaning of the relationship between God and man. The faith and love that a child has for his parents leads to faith and love of God. Parents who bow to the authority of God unconsciously lead their children to doing the same.

Primary school children accept religion unconditionally. But as they grow older and become adolescents, they become critical and analytical and start to have some doubts.

From the Christian view point man is the image bearer of God. The image of God is the most fundamental thing in humanity in general and consequently also in the child specifically.

Although man is by nature a sinner, this does not mean that he ceases to be the image bearer of God. In this regard Johnson (1984:31) states that man is still a rational and moral being, able to distinguish between good and evil. The spirit of God is operative in covenant children restoring the image of God that was lost by sin.

The book of Genesis (1:26-27) tells us that man is God's creation, and was created in the image of God. Jaarsma (1953:281) says that being made in God's image and because he is a living soul, man is in personal fellowship with God. This fellowship however is that of dependence and inequality. Man is the only creature that possesses the qualities which make fellowship with God possible.

A child should therefore be taught to be humble and honest and acknowledge that God is the Creator and Saviour, and that man is created a sinner. Christians believe that Jesus is the Saviour who redeems sinners.

Man must show loyalty, trust, service and obedience to God (Beverluis, 1986:26-27).

3.2.3.3 THE CHILD AS A MORAL BEING

Man is a moral being. He can distinguish between right and wrong, proper and improper. Gunter (1991:84) states that man knows values and norms, he distinguishes and chooses between good and evil.

Education has a moral function, and should therefore be directed to arousing a sense of accountability for actions. Through his actions and decisions man is evoked to the service of mankind.

Viljoen (1971:170) states that the aim of education is to make the educand aware of his accountability. The principal characteristics of all educational intervention is that it is directed towards ought-to-be.

Man is born with a freedom of choice. He must choose how to act. His choice shows his loyalty to humanity or the opposite. Griessel (1987:39) states that a child in his becoming has to choose between ways of doing things that are either good or bad, advantageous or disadvantageous, proper or improper.

A child must be guided in making a choice in a responsible manner. He must be able to distinguish between good and bad. In this regard Gunter (1990:84) states that as a potential moral being, a child must be educated morally and be guided to realise his moral possibilities, so that as an adult he should be able to fulfil the moral demands. The child's moral character must be developed while he is still morally depended.

Viljoen (1971:170) supports Gunter by stating that as a moral being, man's moral consciousness depends on education. Education may therefore be regarded as the formation of moral conscience. It also qualifies as the formation of character. Man's actions are directed by what he believes to be right.

Van Zyl (1975:52) states that when a child submits himself to education, he is revealing his moral being. The child's education confirms his dependence on that support for awareness of ethical principles. Education is also essential for the realising of strength of character, for it is only when man has acquired character that he is able to act from assured conviction of what is right.

The child's moral character must be developed while he is still young. Gunter (1977:84) states in this regard that the child is not naturally good, moral virtues must be cultivated in him from an early age.

Regarding the moral development of the child while he is still young the book of Proverbs 22:6 (Good News Bible) states "(teach) a child how he should live, and he will remember it all his life". Gunter (op cit:84) emphasises the fact that a child must be guided to choose, judge and act independently so as to develop into an adult who knows and accepts his moral responsibility.

When it comes to Christian education, to teach merely proper behaviour is not sufficient. According to Isch (1992:72) it is also necessary to teach the child to believe in and love for the Saviour Jesus which is shown by loving others. Children should also be taught to share.

Children have a conscience. Teachers and parents should therefore strengthen the sense of right and wrong by teaching the moral law as God has revealed in the Bible. Wrong doing is not only against other beings, but disobedience against Jesus who died for our sins. The child should be discouraged, by example, not to justify wrong doings and to confess his sins.

It is also important for children to develop good habits. Parents and teachers should guide the child in developing these habits. Children should be taught how to pray and to help others, to be sympathetic and kind.

Children should also be taught loyalty. They should be guided in helping their friends to learn Christian conduct and attitudes. In this regard Isch (1992:24) states that the teacher should help the child to understand the loyalty he has towards the Lord and compare that relationship to that which he has with his friends.

Adolescents, who are in a stage where they have difficulty in understanding themselves, have problems when it comes to making ethical decisions and choices in their lives. They therefore need kind and sympathetic teachers who will give them assurance that they are normal but passing through a certain stage in life. They should also be given assurance that God loves them and will give them strength and confidence they need to face the challenges of life. A chance to have Christian fellowship with others should be provided for adolescents.

The important issue here is therefore the fact that man or a child as a moral being has freedom of choice, his existence is a responsible existence. The essence of being human therefore is being responsible.

3.2.3.4 THE CHILD AS AN INDIVIDUAL

Griessel (1987:34) points out that every child arrives in the world as an individual. Although the child enjoys the security of being with others he never loses his personal identity.

Every child is a particular person, he is a unique person with his own conscience and has unique physical and mental capabilities, his own character and personality.

Because a child wants to be someone, he is willing to accept education and assistance which leads him towards independence. The child needs to be afforded opportunities to learn.

In his intervention in the life of the educand the educator's sole aim is to help the child achieve his own identity. The child's need to be someone cannot be realised outside the educative situation.

In accepting guidance by the adult, the child indicates that he is a trusting being. Viljoen (1971:167) points out that the child is willing to accept authority since it offers him the security he needs to proceed. In providing this authority the educator must respect the child's dignity and gradually provide greater freedom to enable him to accept personal responsibility.

The child's attainment of independence therefore depends upon education.

Children are viewed from the Christian perspective as being equal before God, because they are all by nature condemned and they are redeemed through the death of the Saviour. However the Scripture itself testifies that each child is unique in his abilities and personality. In 1 Peter 4:10 (Good News Bible) the Bible speaks about the different gifts that people have.

Children are unique and different. According to Isch (1992:88) the differences among children is sometimes due to the environment in which God has placed them and the people with whom they associate. Each child is also different in the extent and maturity of his life and sanctification.

It is therefore important to recognise these differences in order to give the child the type of education he deserves. Isch (op cit) states that Christian education seeks to give each child the type of education which suits his physical and mental abilities and his ways of learning.

The Christian teacher must therefore deal with the child as an individual and let him know and love the Lord for himself and see the power of God in his own life.

3.2.4 THE CURRICULUM (SUBJECT-MATTER)

What is learned at school and all activities done are good indicators of the type of education taking place.

The Concise Oxford Dictionary defines Curriculum as the subjects that are studied or prescribed for study in a school. Gunter (1990:136) points out that the word 'curriculum' comes from Latin and originally meant a race-course. Today it signifies a course of study.

The curriculum of a school is composed of a number of subjects or areas of knowledge, each having its own syllabus. The curriculum of the school also includes in a broader sense activities like sports, school societies, concerts and cultural festivals.

Jaarsma (1953:228) describes the curriculum as the medium which the school employs to realise the end of education. Each school's curriculum makes the school unique.

Learning content plays an important role in bringing the child to the adult world. According to Piek and Mahlangu (1990:63) educative teaching and learning is an interaction between the pupils and the teacher with the content as the point of contact between the two.

It is therefore necessary to pay special attention to the nature, choice and quantity of learning content as well as its arrangement.

3.2.4.1 CRITERIA FOR THE SELECTION AND ORGANISATION OF SUBJECT-MATTER

Drafters of school curriculum are faced with two important problems which are:

- a) the areas that should be included in the course of studies of the school and the value that should be attached to each; and
- b) the amount of matter to be selected for every subject.

Gunter (1977:139-142) uses the following criteria which the author has adopted:

- * The chosen education goals

The school curriculum is to a very large extent determined by the needs and values of that particular society. Those responsible for the drawing of the curriculum of a school should be very clear in their minds as to the goal that is being aimed at and for which the curriculum serves as an essential means.

- * The character and needs of the country or nation

People drawing up a curriculum should consider the individual culture, spiritual treasures, tradition, moral values, religion, social life and politics of the nation in question. A community that has the same religion for example, can include religious education in their school curriculum, while on the other hand a heterogeneous community may have to exclude it.

- * The child should also be considered.

The needs of a child as a human being must be taken into account. The school curriculum must provide for the adequate development of every aspect of a child to enable him to develop into an integrated and worthy adult. The uniqueness and individuality of children and the potentialities should be considered seriously. Children should not be compelled to study subjects in which the aptitude and interest is low.

Interests and needs of the children must be considered and the subject-matter should be graded, simplified and organised according to their abilities.

- * The curriculum and subject syllabi should be based on the child as he is and the child as he ought to become.

The child as he is, is a dependent not-yet-adult who needs help. His needs, abilities and interest should be considered. The child as he ought-to-be is the person intended at when education and teaching are completed. These two conditions of the child play a decisive role when choosing the subject-matter and drawing up the school curriculum.

A good school will therefore have a broad curriculum consisting of a variety of subjects, some of which will be compulsory while others will be optional.

3.2.4.2 SELECTING CURRICULUM PRIORITIES

In order to prepare young Christians to live a complex life and to live it obediently before the face of God, a Christian school should carefully select its major learning goals and priority curriculum.

A question usually debated on by Christians is whether all school subjects are necessary in Christian education. To this question Isch (1992:11-12) argues that all subjects are necessary for the sound and balanced development of a child. He states that even Moses and Paul whom the Lord called to His service were well-educated men in the wisdom of the world.

According to Beversluis (1986:40-43) the Christian school curriculum should include the following group of studies:

- * General development studies - which includes the three R's, music, writing and art.

- * Natural Sciences and Mathematics - which prepare young persons to know the laws and processes.
- * Social Sciences - which challenges the child to understand, appreciate and participate in man's relation with society.
- * History - which links the present with the future.
- * Literature and Arts - which gives man a chance to be creative.
- * Religious education - where God's special revelation to man is presented.

A Christian school should meet the needs of the child by providing the best teachers, and the most effective audio-visual aids.

Christian education aims at teaching concepts and skills. Fowler (1990:181) states in this regard that Christian education fosters conceptual development and abilities that proclaims the unity and diversity of God's marvelous Creation, and enables students to employ all their God-given talents in loving, faithful service to God through service to fellow creatures.

The Bible is the most important part of Christian schooling. It is given first place in any curriculum in Christian education. In this regard Isch (1992:39) states that the text of the Bible is used as much as possible in teaching. The Bible is also approached and taught as the inspired revelation of God.

Clarke et al (1991:107) support Isch in stating that in Christian education the Bible is taught, not just as information about God, but God is revealing Himself through information about Himself. Students do not only study the Bible for information but they come into contact with the living Word. Teaching God's Word is a supernatural task in which the Holy Spirit plays a vital role.

3.2.4.3 THE POSITION AND STATUS OF SCRIPTURE TEACHING IN THE SCHOOL CURRICULUM

Gunter (1990:194) points out that although Scripture teaching forms the basis for Christian schooling, children should not be saddled with theological dogmas or doctrines at school. This should be the function of the home and church. However, Scriptures should be taught at school as it is sometimes neglected at home and the church cannot cope with the task.

Gunter (op cit) argues that since the school's basic task is to develop the child as a whole, it is not necessary to devote a lot of time on Scripture teaching. What is important here is the attitude of the teacher, the quality of his work and the way in which he inspires the pupils. He argues further that since Scriptures are different from other subjects like Geography, History etc., examining Scriptures will reduce it to the level of other subjects.

Concerning the teaching of Scriptures, Gunter (op cit:197) asserts that it should be handled by a teacher who has a positive attitude towards Christian religion and a good knowledge of the subject. However it would be wrong and dangerous to select teachers on the basis of their religious beliefs. A suitable teacher then for both Religious Education and Biblical Studies is a morally good person who is exemplary and has respect for the different religious beliefs of others.

3.2.4.4 THE POSITION OF RELIGIOUS EDUCATION IN GAZANKULU

Having established what and how Christian education is and ought to be, it is necessary to write briefly on how Christian education ought to be in Gazankulu.

Gazankulu Education Act no 11 of 1990 (Gazankulu Official Gazette, 1991) states that education in schools maintained, managed and controlled or

subsidised by the Department shall have a Christian character, but that the religious conviction of the parents and the pupils shall be respected in regard to religious instruction and religious ceremony.

Religious Education (Christian Education until 1996) is compulsory from Sub-standard A to Standard 10. The syllabi (issued by the Department of Education and Training) states clearly that:

- Each school day should begin with assembly and devotion, consisting of at least Scripture reading, prayer and a hymn. All pupils and teachers must assemble for this purpose.
- Each religious lesson should begin with a short devotional prayer.
- Where possible teaching media should be used.
- Lessons should be presented in story form and Bible stories dramatised.
- Teachers should avoid dealing with doctrines or dogmas.
- The Bible is regarded as the source of all the subject matter.
- Although teachers are responsible for Religious Education, church representatives may be given permission to give lessons to their own church members.
- Religious Education is examined at the end of the year (except in Std 10).

The number of periods allocated for Religious Education in the primary school is five. In the junior secondary school (Standards 6 & 7) three periods per week have been allocated, and in Standards 8, 9 and 10, two periods per week have been allocated to Religious Education.

The Subject Policy on Religious Education and Biblical Studies (1983: Department of Education and Training) gives the aim of religious education as follows:

Primary aim: To teach the child to know and to love God the Father, the Son and the Holy spirit according to the teaching of Scripture.

Secondary aim: To teach the child to love other people and to do unto them as he would have them do to him.

Religious Education at school aims at leading the pupils to faith in God the Father, the Son and the Holy spirit, to a knowledge of the Holy Bible and to a devout fruitful Christian life in the service of God and their fellowmen.

The Christocentric character of Religious Education should be clear in every class. There is a syllabus for every class. Teachers should in offering the subject emphasise the great Christian virtues of love, faith and hope which are contained in the syllabi (Subject Policy, 1983:04).

In the case of parents having conscientious objections to having their children attending Religious Education classes, the following guidelines have been made:

- Parents may apply that their children be exempted from religious activities in writing to the principal. The pupils nevertheless still have to attend the assembly.
- The principal has the right to reject the application when he is convinced that the objection is not genuine.
- Parents whose requests have been turned down have the right to appeal to the Director General along the prescribed channels.

With regard to the teachers, the Gazankulu Department of Education: Guide for principals of schools (1985:05) states that the principals of schools in Gazankulu are entitled to his own personal religious convictions but he or she is legally bound to ensure that the nature and essence of his school is Christian. Duties of Christian nature should be delegated to someone who is of the Christian faith.

Teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony. These tasks may only be performed by teachers who are Christians.

The Guide for Principals of Schools (op cit:07) gives the following guidelines concerning teaching Religious Education:

- Teachers must possess the necessary academic qualifications, and a positive attitude towards the subject;
- Time allocated on the time-table must be used accordingly;
- Religious Education should receive the same attention as other subjects.

3.3 RÈSUMÉ

Christian schooling is about nurturing disciples of Jesus Christ within a community of learning. Christian schooling is about cultivating habits of the heart and mind as well as the hands. The affective, cognitive and volitional categories must all be developed.

It is interesting to note that there are no serious contradictions on the view of the child, the teacher and the subject-matter from the philosophical point and from the Christian perspective.

From the discussions above, it is evident that Gazankulu system of education is structured along Christian principles.

3.4 FURTHER PROGRAMME

In the next chapter (chapter 4) data collected by means of questionnaires will be analysed. These questionnaires were structured to find the perceptions of parents, principals, teachers and pupils on Christian education.

4. EMPIRICAL STUDY

4.1 THE AIM OF THE EMPIRICAL STUDY

The primary aim of this study was to probe the perceptions of principals, teachers, pupils and parents on various aspects of religious education.

The secondary aim was to evaluate those aspects in terms of their realisation in practise (i.e. if they live up to expectations).

4.2 METHOD OF STUDY

4.2.1 COLLECTION OF DATA

Data was collected by means of a structured questionnaire (see Appendixes A, B, C and D).

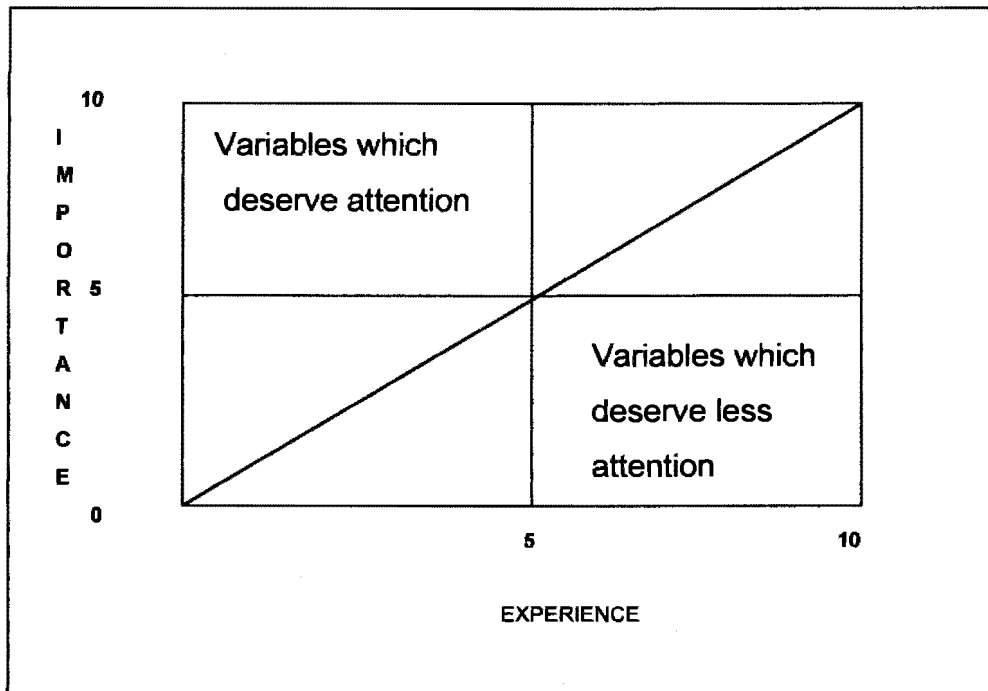
4.2.2 PROCESSING OF DATA

A SPSS package on a microcomputer was used to process the data.

4.3 EVALUATION OF ASPECTS

The quality of different aspects of religious education could be determined by plotting their importance (as rated by the respondents) against their actualisation in practice (as experienced by the respondents) as shown by the following model:

GRAPH SHOWING IMPORTANCE OF ASPECTS AGAINST EXPERIENCE



Variables lying on the diagonal line (i.e. if their 'importance' and 'experience' have the same rating) can be regarded as quality variables. Those lying in the upper left block can be regarded as low quality service variables or variables that do not live up to their expectations, and should receive urgent attention, while those in the lower right block are high quality variables which deserve less attention.

In practice the spreading of the points on the graph is enhanced by using different scales on the X and Y axes. This means that a variable is evaluated rather on its relative position than on its absolute position.

4.4 SAMPLE

The number of questionnaires processed were as follows:

Principals	16
Teachers	40
Pupils	79
Parents	28
Total	163

4.5 SUMMARY OF DATA OBTAINED FROM PRINCIPALS

4.5.1 AGE

The ages of the principals in the sample can be grouped as follows:

Age Group	N	%
31 – 40	2	12.5%
41 – 50	12	75.0%
51 – 60	2	12.5%
Total	16	100.0%

The majority of the principals who completed the questionnaires (75%) were between the ages 41 and 50.

4.5.2 HOME LANGUAGE

All the respondents in the principal category were Tsonga speaking.

4.5.3 GENDER

	N	%
Male	8	50.0%
Female	8	50,0%
Total	16	100.0%

The two sexes were equally represented in the sample of principals.

4.5.4 CHURCH DENOMINATION

	N	%
Evangelic Presbyterian Church	9	56.3%
Apostolic Faith Mission	2	12.5%
Dutch Reform	2	12.5%
Other	3	18.8%
Total	16	100.0%

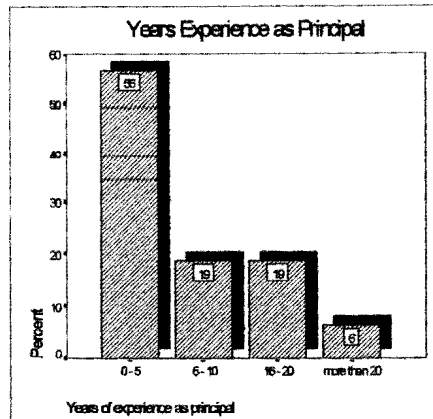
The largest group of principals (56.3%) belonged to the Evangelical Presbyterian Church. "Other" churches not specified in the table were Z.C.C. and Assemblies of God.

4.5.5 YEARS OF EXPERIENCE AS PRINCIPAL

	N	%
0 - 5	9	56.3%
6 - 10	3	18.8%
16 - 20	3	18.8%
More than 20	1	6.3%
Total	16	100.0%

More than half the respondents (56,3%) had between 0 and 5 years experience as school principals. Only one had more than twenty years experience.

Graphically this can be represented as follows:



4.5.6 IMPORTANCE OF ASPECTS (PRINCIPALS)

The following two tables give the average importance of the listed aspects on a five point scale (1 = Not important at all to 5 = Very important).

4.5.6.1 Importance according to church denomination

	Evangelical Presbyterian Mission	Apostolic Faith Mission	Dutch Reformed	Other	Total
To believe that everything was created by God	4.89	4.50	5.00	4.67	4.81
School assembly every morning for Christian worship	4.89	4.00	5.00	4.33	4.69
To believe in the Holy Spirit	4.67	4.50	5.00	4.67	4.69
To be a Christian	4.67	4.00	5.00	4.67	4.62
To believe in Jesus Christ as your Saviour	4.67	4.50	5.00	4.33	4.62
To believe that all knowledge and truth are from God	4.67	4.50	5.00	4.33	4.62

To regard the Bible as source of knowledge	4.78	4.50	5.00	4.00	4.62
That an adult helps the pupil realise that he has to serve God with and during his whole life	4.67	4.00	5.00	4.33	4.56
To serve and love your fellowman	4.44	4.50	5.00	4.67	4.56
That your teachers set good examples of religious persons	4.56	4.50	5.00	4.00	4.50
To believe in the existence of God	4.56	4.00	5.00	4.33	4.50
The glorification of God through a positive, obedient relationship with Him	4.33	4.00	5.00	4.33	4.37
Christianity in the new South Africa	4.22	4.50	5.00	4.00	4.31
That an amount of Christian education is practised at school	4.44	3.50	4.50	4.00	4.25
That a Christian way of living should be taught and impressed on children	4.22	3.00	5.00	4.33	4.19
That periods allocated for Religious Education should be utilised accordingly	4.33	3.00	5.00	4.00	4.19
That your teachers are Christians	4.11	3.50	5.00	3.67	4.06
To bring an individual into conformity to the image of Christ	4.11	3.50	5.00	3.67	4.06
That Christian teachers teach Religious Education	4.00	3.00	5.00	4.33	4.06
That Christianity and democracy have the same goals	4.00	4.50	4.50	3.33	4.00
That each religious lesson should begin with a short devotional prayer	4.22	3.00	4.50	3.33	3.94
Religious Education (Biblical Studies) as a subject	3.56	3.00	5.00	4.00	3.75
That teachers should avoid dealing with doctrines and dogmas	3.44	4.00	5.00	3.33	3.69
That church representatives may be given permission to give lessons to their own church members	3.44	3.50	5.00	3.33	3.62
That all teachers should be willing to conduct morning devotion and prayer	3.56	2.00	5.00	4.00	3.62
That Religious Education should receive the same attention as other subjects	3.89	4.00	2.00	3.67	3.62
That provision is made for children from non-Christian families	3.33	3.50	5.00	3.33	3.56
That the principal is legally bound to ensure that the nature and essence of his school is Christ	3.44	3.00	5.00	3.00	3.50

To believe that there is a relationship between faith and reason	3.22	3.50	5.00	3.00	3.44
That parents may apply that their children be exempted from religious activities	3.33	4.50	2.00	3.67	3.37
That other religions are also practised at school	2.89	4.50	5.00	2.67	3.31
That teachers must possess the necessary academic qualifications to teach Religious Education	3.33	4.00	2.00	3.67	3.31
To believe that everything resulted from evolution	3.11	2.50	4.50	3.33	3.25
That teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony	3.22	3.00	3.00	3.33	3.19
That religious education is examined at the end of the year (except in std. 10)	2.44	3.00	1.00	2.67	2.37

4.5.6.2 Importance according to years experience as a principal

	0 - 5	6 - 10	16 - 20	More than 20	Total
To believe that everything was created by God	4.67	5.00	5.00	5.00	4.81
School assembly every morning for Christian worship	4.56	4.67	5.00	5.00	4.69
To believe in the Holy Spirit	4.56	4.67	5.00	5.00	4.69
To be a Christian	4.44	4.67	5.00	5.00	4.62
To believe in Jesus Christ as your Saviour	4.56	4.33	5.00	5.00	4.62
To believe that all knowledge and truth are from God	4.67	4.00	5.00	5.00	4.62
To regard the Bible as source of knowledge	4.56	4.33	5.00	5.00	4.62
That an adult helps the pupil realise that he has to serve God with and during his whole life	4.56	4.67	4.67	4.00	4.56
To serve and love your fellowman	4.56	4.33	4.67	5.00	4.56
That your teachers set good examples of religious persons	4.56	4.00	4.67	5.00	4.50
To believe in the existence of God	4.44	4.00	5.00	5.00	4.50
The glorification of God through a positive, obedient relationship with Him	4.33	4.00	4.67	5.00	4.37
Christianity in the new South Africa	4.44	3.33	4.67	5.00	4.31
That an amount of Christian education is practised at school	4.33	3.67	4.33	5.00	4.25

That a Christian way of living should be taught and impressed on children	4.00	3.67	5.00	5.00	4.19
That periods allocated for Religious Education should be utilised accordingly	4.00	4.00	4.67	5.00	4.19
That your teachers are Christians	4.00	3.33	4.67	5.00	4.06
To bring an individual into conformity to the image of Christ	4.11	3.33	4.67	4.00	4.06
That Christian teachers teach Religious Education	3.78	4.33	4.67	4.00	4.06
That Christianity and democracy have the same goals	4.00	3.33	4.33	5.00	4.00
That each religious lesson should begin with a short devotional prayer	4.00	3.33	4.00	5.00	3.94
Religious Education (Biblical Studies) as a subject	3.56	3.33	4.67	4.00	3.75
That teachers should avoid dealing with doctrines and dogmas	3.44	3.00	4.67	5.00	3.69
That church representatives may be given permission to give lessons to their own church members	3.78	3.00	4.00	3.00	3.62
That all teachers should be willing to conduct morning devotion and prayer	3.33	3.33	4.67	4.00	3.62
That Religious Education should receive the same attention as other subjects	4.00	3.33	2.67	4.00	3.62
That provision is made for children from non-Christian families	3.33	3.67	3.67	5.00	3.56
That the principal is legally bound to ensure that the nature and essence of his school is Christ	3.56	3.00	4.00	3.00	3.50
To believe that there is a relationship between faith and reason	3.33	3.00	4.33	3.00	3.44
That parents may apply that their children be exempted from religious activities	3.67	3.33	3.00	2.00	3.37
That other religions are also practised at school	3.22	3.00	3.67	4.00	3.31
That teachers must possess the necessary academic qualifications to teach Religious Education	3.44	3.00	2.67	5.00	3.31

To believe that everything resulted from evolution	2.89	3.33	4.67	2.00	3.25
That teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony	3.00	3.33	3.33	4.00	3.19
That religious education is examined at the end of the year (except in std. 10)	2.56	1.67	2.00	4.00	2.37

The most important aspects (in order of decreasing importance) according to principals are the following:

- to believe that everything was created by God
- there should be school assembly every morning for Christian worship
- to believe in the Holy Spirit
- to be a Christian
- to believe in Jesus as the Saviour
- to regard the Bible as source of knowledge.

The least important aspects were the following:

- to believe that everything resulted from evolution
- that teachers are not compelled to teach the subject Religious Education and Biblical Studies or to conduct any religious ceremony
- that Religious Education is examined at the end of the year.

It is interesting to note that school assembly every morning was rated as very important (second highest) by principals.

4.5.7 EXPERIENCE (PRINCIPALS)

The following two tables give the evaluation of the listed aspects (i.e. how the aspects are experienced in practice) on a five point scale (1 = Strongly disagree to 5 = Strongly agree).

4.5.7.1 Experience according to church denomination

	Evangelic Presbyterian Mission	Apostolic Faith Mission	Dutch Reformed	Other	Total
I believe in Jesus Christ as my Saviour.	4.67	5.00	5.00	5.00	4.81
I believe in the Holy Spirit.	4.67	5.00	5.00	5.00	4.81
I believe that everything was created by God.	4.56	5.00	5.00	5.00	4.75
I believe in the existence of God.	4.67	4.50	5.00	4.67	4.69
I believe that all knowledge and truth are from God.	4.22	5.00	5.00	5.00	4.56
I am a Christian.	4.22	4.00	5.00	4.33	4.31
I regard the Bible as source of knowledge.	4.22	4.00	5.00	4.00	4.25
I serve and love my fellowman.	4.00	4.50	4.00	4.33	4.12
School assembly at my school every morning is satisfactory.	4.00	3.00	5.00	4.00	4.00
The glorification of God is through a positive, obedient relationship with Him.	3.89	4.00	5.00	3.67	4.00
All teachers conduct morning devotion and prayer at my school.	4.00	3.00	5.00	3.67	3.94
The teachers at our school are Christians.	4.00	3.00	4.00	3.67	3.81
Christianity and democracy have the same goals.	3.56	3.50	5.00	4.00	3.81
A Christian way of living is taught and impressed on children in my school.	3.67	3.50	4.00	4.33	3.81
Periods allocated for Religious Education are utilised accordingly at my school.	3.67	3.50	5.00	3.67	3.81
Religious Education receive the same attention as other subjects at my school.	3.67	4.50	5.00	2.67	3.75
An amount of Christian education is practised at my school.	3.67	3.50	4.00	3.67	3.69

I ensure that the nature and essence of my school is Christian.	3.78	4.00	5.00	2.33	3.69
Religious lessons at my school begin with a short devotional prayer.	3.56	2.50	5.00	3.67	3.62
Christian Education continue in the new South Africa.	3.44	3.50	4.00	4.00	3.62
Religious education is examined at the end of the year (except in std. 10) at my school.	3.56	4.00	5.00	2.33	3.56
I believe that there is a relationship between faith and reason.	3.56	3.50	5.00	2.33	3.50
Religious Education (Biblical Studies) is taught sufficiently as a subject in my school.	3.33	4.00	5.00	2.67	3.50
The teachers at my school avoid dealing with doctrines and dogmas.	3.22	4.00	5.00	2.67	3.44
Teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony at my school.	3.22	2.50	5.00	3.67	3.44
Most teachers at my school possess the necessary academic qualifications to teach Religious Education.	3.33	3.50	5.00	2.67	3.44
I believe that everything resulted from evolution.	3.00	2.50	5.00	4.00	3.37
The teachers at my school set good examples of religious persons.	3.11	2.00	4.00	3.33	3.12
Only Christian teachers teach Religious Education at my school.	2.78	3.00	4.00	3.00	3.00
Parents may apply that their children be exempted from religious	2.78	4.00	1.00	2.33	2.62
Provision is made for children from non-Christian families in my school.	2.67	1.50	1.00	3.67	2.50
Church representatives are given permission to give lessons in my school to their own church members.	2.89	2.00	1.00	2.33	2.44
Other religions are also practised at my school.	2.22	1.00	1.00	2.00	1.87

4.5.7.2 Experience according to years experience as a principal

	0 - 5	6 - 10	16 - 20	More than 20	Total
I believe in Jesus Christ as my Saviour.	4.78	4.67	5.00	5.00	4.81
I believe in the Holy Spirit.	4.78	4.67	5.00	5.00	4.81
I believe that everything was created by God.	4.67	4.67	5.00	5.00	4.75
I believe in the existence of God.	4.67	4.33	5.00	5.00	4.69
I believe that all knowledge and truth are from God.	4.44	4.33	5.00	5.00	4.56
I am a Christian.	4.00	4.33	5.00	5.00	4.31
I regard the Bible as source of knowledge.	4.11	3.67	5.00	5.00	4.25
I serve and love my fellowman.	4.11	3.67	4.33	5.00	4.12
School assembly at my school every morning is satisfactory.	3.78	3.67	5.00	4.00	4.00
The glorification of God is through a positive, obedient relationship with Him.	3.89	3.33	5.00	4.00	4.00
All teachers conduct morning devotion and prayer at my school.	3.67	3.67	5.00	4.00	3.94
The teachers at our school are Christians.	3.56	3.67	4.33	5.00	3.81
Christianity and democracy have the same goals.	3.67	3.67	4.67	3.00	3.81
A Christian way of living is taught and impressed on children in my school.	3.67	3.67	4.00	5.00	3.81
Periods allocated for Religious Education are utilised accordingly at my school.	3.56	3.33	4.67	5.00	3.81
Religious Education receive the same attention as other subjects at my school.	4.00	2.00	4.67	4.00	3.75
An amount of Christian education is practised at my school.	3.44	3.67	4.00	5.00	3.69
I ensure that the nature and essence of my school is Christian.	3.89	2.00	4.67	4.00	3.69
Religious lessons at my school begin with a short devotional prayer.	3.22	3.67	4.67	4.00	3.62
Christian Education continue in the new South Africa.	3.44	3.67	4.00	4.00	3.62
Religious education is examined at the end of the year (except in std. 10) at my school.	3.67	2.00	4.67	4.00	3.56
I believe that there is a relationship between faith and reason.	3.33	2.33	4.67	5.00	3.50

Religious Education (Biblical Studies) is taught sufficiently as a subject in my school.	3.89	2.00	4.00	3.00	3.50
The teachers at my school avoid dealing with doctrines and dogmas.	3.33	2.67	4.33	4.00	3.44
Teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony at my school.	3.22	3.67	3.67	4.00	3.44
Most teachers at my school possess the necessary academic qualifications to teach Religious Education.	3.67	2.00	4.00	4.00	3.44
I believe that everything resulted from evolution.	2.89	4.00	4.67	2.00	3.37
The teachers at my school set good examples of religious persons.	3.00	3.00	3.00	5.00	3.12
Only Christian teachers teach Religious Education at my school.	3.22	2.00	3.00	4.00	3.00
Parents may apply that their children be exempted from religious	3.11	2.00	1.33	4.00	2.62
Provision is made for children from non-Christian families in my school.	2.56	3.33	1.33	3.00	2.50
Church representatives are given permission to give lessons in my school to their own church members.	2.89	2.00	1.33	3.00	2.44
Other religions are also practised at my school.	2.00	2.00	1.00	3.00	1.87

Aspects which were evaluated the highest by principals on the ground of their experience were as follows:

- belief in Jesus Christ as Saviour- belief in the Holy Spirit
- belief that everything was created by God
- belief that all knowledge and truth are from God
- to be a Christian.

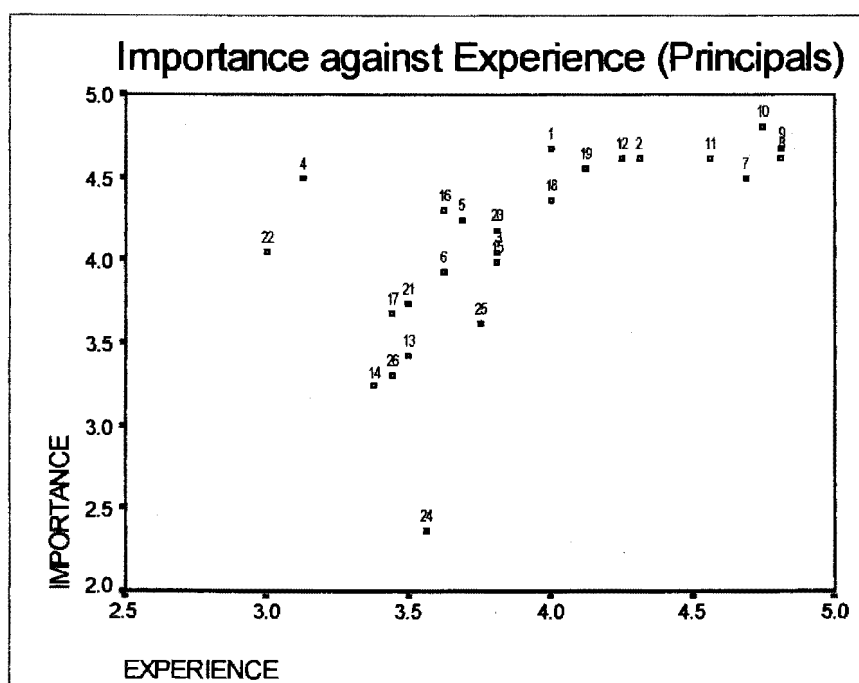
Activities that were evaluated the lowest by the principals were the following:

- parents applying that their children be exempted from religious activities
- provision is made for children from non-Christian families in schools
- church representatives are given permission to give lessons in schools to their own church members.

4.5.8 THE QUALITY OF RELIGIOUS EDUCATION (PRINCIPALS)

The following scatterplot shows the importance against experience of the following 26 aspects related to religious education:

1	School assembly every morning for Christian worship	14	To believe that everything resulted from evolution
2	To be a Christian	15	That Christianity and democracy have the same goals
3	That your teachers are Christians	16	Christianity in the new South Africa
4	That your teachers set good examples of religious persons	17	That teachers should avoid dealing with doctrines and dogmas
5	That an amount of Christian education is practised at school	18	The glorification of God through a positive, obedient relationship with Him
6	That each religious lesson should begin with a short devotional prayer	19	To serve and love your fellowman
7	To you to believe in the existence of God	20	That a Christian way of living should be taught and impressed on children
8	To believe in Jesus Christ as your Saviour	21	Religious Education (Biblical Studies) as a subject
9	To believe in the Holy Spirit	22	That Christian teachers teach Religious Education
10	To believe that everything was created by God	23	That periods allocated for Religious Education should be utilised accordingly
11	To believe that all knowledge and truth are from God	24	That religious education is examined at the end of the year (except in std. 10)
12	To regard the Bible as source of knowledge	25	That Religious Education should receive the same attention as other subjects
13	To believe that there is a relationship between faith and reason	26	That teachers must possess the necessary academic qualifications to teach Religious Education



This graph can be used to determine the quality of the different aspects. Low quality aspects will lie towards the upper left corner or above the diagonal, while high quality aspects will lie towards the lower right corner or below the diagonal.

From the graph it can be seen that most of the aspects are rated lower on experience (evaluation) than on importance.

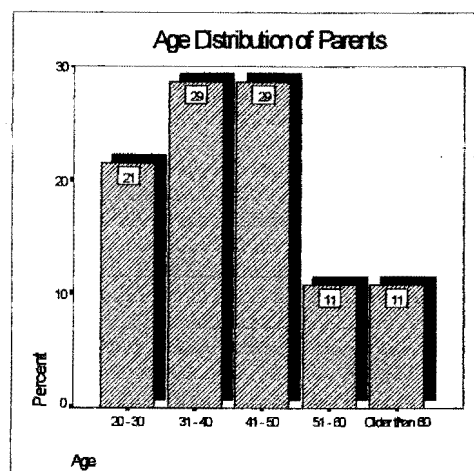
The only quality variable is 24 *That religious education is examined at the end of the year (except in std. 10)*.

The two aspects that deserve the most attention, according to principals, are the following:

- 4 That teachers set good examples of religious persons
- 22 That Christian teachers teach Religious Education

4.6 SUMMARY OF DATA OBTAINED FROM PARENTS

4.6.1 AGE GROUP



Most parents (78%) were not older than 50 years.

4.6.2 HOME LANGUAGE

	N	%
Tsonga	23	82.1%
Zulu	1	3.6%
Other	4	14.3%
Total	28	100.0%

Most of the parents involved (82,1%) were Tsonga speaking

4.6.3 GENDER

Male	11	39.3%
Female	17	60.7%
Total	28	100.0%

Most respondents (60,7%) (parents) were females.

4.6.4 CHURCH DENOMINATION

	N	%
Evangelic Presbyterian Church	10	35.7%
Apostolic Faith Mission	7	25.0%
Roman Catholic	2	7.1%
Other	8	28.6%
None	1	3.6%
Total	28	100.0%

The largest group (35,7%) belonged to the Evangelic Presbyterian Church. Only one respondent did not belong to any church.

4.6.5 IMPORTANCE OF ASPECTS (PARENTS)

The following table give the average importance of the listed aspects on a five point scale (1 = Not important at all to 5 = Very important).

4.6.5.1 Importance according to church denomination

	Evangelic Presbyterian Mission	Apostolic Faith Mission	Roman Catholic	Other	None	Total
To believe in Jesus Christ as your Saviour	5.00	4.71	4.50	4.62	4.00	4.75
To believe that everything was created by God	4.90	4.86	4.50	4.37	5.00	4.71
To believe that all knowledge and truth are from God	4.80	4.43	4.50	4.62	5.00	4.64
To be a Christian	4.90	4.57	4.00	4.37	5.00	4.61
To believe in the existence of God	4.90	4.86	4.00	4.12	4.00	4.57
To believe in the Holy Spirit	4.80	4.71	4.50	4.37	3.00	4.57
To serve and love your fellowman	4.50	4.71	5.00	4.37	5.00	4.57
That an adult helps the pupil realise that he has to serve God with and during his whole life	4.60	4.57	4.50	4.37	5.00	4.54
That your teachers set good examples of religious persons	4.70	4.57	3.50	4.50	4.00	4.50
School assembly every morning for Christian worship	4.70	4.43	4.00	4.25	5.00	4.46
That each religious lesson should begin with a short devotional prayer	4.80	4.86	3.50	3.87	5.00	4.46
Christianity in the new South Africa	4.60	4.71	4.50	4.00	5.00	4.46
That Christian teachers teach Religious Education	4.60	4.57	4.50	4.12	5.00	4.46
The glorification of God through a positive, obedient relationship with Him	4.60	4.57	4.00	4.12	5.00	4.43
That you receive an amount of Christian education at school	4.60	4.29	3.50	4.37	5.00	4.39
That a Christian way of living should be taught and impressed on children	4.50	4.29	4.50	4.25	5.00	4.39
To regard the Bible as source of knowledge	4.30	4.57	4.00	4.25	5.00	4.36
That your teachers are Christians	4.60	4.57	3.50	3.87	5.00	4.32
That periods allocated for Religious Education should be utilised accordingly	4.20	4.71	4.50	3.50	5.00	4.18

To bring an individual into conformity to the image of Christ	4.10	4.57	4.00	3.75	4.00	4.11
That all teachers should be willing to conduct morning devotion and prayer	3.90	4.29	4.00	3.87	5.00	4.04
Religious Education (Biblical Studies) as a subject	4.37	4.20	4.00	3.17		3.95
To believe that there is a relationship between faith and reason	3.90	4.29	3.00	3.62	4.00	3.86
That Religious Education should receive the same attention as other subjects	3.70	3.86	3.50	4.00	5.00	3.86
That Christianity and democracy have the same goals	3.90	3.57	4.50	3.75	4.00	3.82
That religious education is examined at the end of the year (except in std. 10)	4.00	4.00	3.00	3.12	5.00	3.71
That provision is made for children from non-Christian families	4.20	3.57	3.50	3.37	1.00	3.64
That the principal is legally bound to ensure that the nature and essence of his school is Christ	3.70	4.00	3.50	3.12	4.00	3.61
That church representatives may be given permission to give lessons to their own church members	4.10	2.86	4.00	2.87	5.00	3.46
That teachers should avoid dealing with doctrines and dogmas	4.20	2.71	4.50	2.62	4.00	3.39
That teachers must possess the necessary academic qualifications to teach Religious Education	3.20	3.14	3.50	3.25	5.00	3.29
That teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony	2.90	3.00	3.00	3.75	3.00	3.18
To believe that everything resulted from evolution	3.60	1.43	4.00	3.25	3.00	2.96
That other religions are also practised at school	2.80	2.86	4.00	2.50	2.00	2.79
That parents may apply that their children be exempted from religious activities	2.30	2.86	2.50	3.25	4.00	2.79

Parents regard the following as the most important aspects in religious education (in order of decreasing importance):

- to believe in Jesus Christ as the Saviour
- to believe that everything was created by God
- to believe that all knowledge and truth are from God
- to be a Christian

- to believe in the existence of God
- to serve and love fellowmen.

The least important aspects according to the parents were the following:

- teachers should avoid dealing with doctrines and dogmas
- teachers must possess the necessary academic qualifications to teach Religious Education
- teachers are not compelled to teach the subject Religious Education and Biblical Studies or to conduct any religious ceremony
- that other religions are practised at school
- that parents may apply that their children be exempted from religious activities.

4.6.6 EXPERIENCE (PARENTS)

The following table give the evaluation of the listed aspects (i.e. how the aspects are experienced in practice) on a five point scale (1 = Strongly disagree to 5 = Strongly agree).

4.6.6.1 Experience according to church denomination

	Evangelical Presbyterian Mission	Apostolic Faith Mission	Roman Catholic	Other	None	Total
I believe in Jesus Christ as my Saviour.	4.80	4.71	4.00	4.87	5.00	4.75
I believe in the existence of God.	4.60	4.86	4.50	4.50	5.00	4.64
I believe in the Holy Spirit.	4.90	4.71	3.50	4.50	5.00	4.64
I believe that everything was created by God.	5.00	4.29	4.50	4.25	5.00	4.57
I am a Christian.	4.30	4.57	4.00	4.25	5.00	4.36
I believe that all knowledge and truth are from God.	4.80	4.29	4.50	3.75	5.00	4.36

The glorification of God is through a positive, obedient relationship with Him.	4.60	4.14	4.00	4.12	4.00	4.29
I serve and love my fellowman.	4.30	4.57	4.50	4.00	4.00	4.29
I regard the Bible as source of knowledge.	4.10	4.43	3.50	4.12	5.00	4.18
All teachers conduct morning devotion and prayer at our school.	4.25	3.80	3.50	3.83		3.95
Religious Education (Biblical Studies) is taught sufficiently as a subject in our school.	3.80	4.14	4.50	3.75	4.00	3.93
I believe that there is a relationship between faith and reason.	3.90	3.71	4.50	3.37	4.00	3.75
Religious education is examined at the end of the year (except in std. 10) at our school.	4.00	3.86	4.50	3.25	3.00	3.75
Religious lessons at our school begin with a short devotional prayer.	3.90	3.57	3.50	3.37	4.00	3.64
Christian Education continue in the new South Africa.	3.80	3.71	4.00	3.50	2.00	3.64
Periods allocated for Religious Education are utilised accordingly at our school.	3.80	3.29	4.00	3.12	4.00	3.50
A Christian way of living is taught and impressed on children in our school.	3.60	2.71	4.50	3.62	4.00	3.46
The principal ensures that the nature and essence of our school is Christian.	4.00	2.00	4.50	3.75	3.00	3.43
School assembly at our school every morning is satisfactory.	3.60	2.57	4.00	3.37	4.00	3.32
Religious Education receive the same attention as other subjects at our school.	3.50	2.86	4.00	3.12	2.00	3.21
Only Christian teachers teach Religious Education at our school.	3.30	2.86	2.50	3.37	3.00	3.14
I believe that everything resulted from evolution.	4.20	1.86	3.50	2.87	2.00	3.11
Christianity and democracy have the same goals.	3.70	2.00	3.00	3.25	4.00	3.11
The teachers at our school avoid dealing with doctrines and dogmas.	3.30	2.43	2.50	3.37	4.00	3.07

The teachers at our school set good examples of religious persons.	3.10	2.57	2.50	3.37	4.00	3.04
An amount of Christian education is practised at our school.	3.00	2.86	4.00	3.12	2.00	3.04
Church representatives are given permission to give lessons in our school to their own church members.	3.10	2.00	3.00	3.25	5.00	2.93
The teachers at our school are Christians.	3.10	2.43	3.00	2.87	2.00	2.82
Most teachers at our school possess the necessary academic qualifications to teach Religious Education.	3.20	1.86	3.00	3.12	2.00	2.79
Teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony at our school.	2.60	2.43	3.50	2.75	4.00	2.71
Provision is made for children from non-Christian families in our school.	2.00	3.57	2.50	2.50	3.00	2.61
Parents may apply that their children be exempted from religious	2.30	2.14	2.00	2.75	2.00	2.36
Other religions are also practised at our school.	2.20	2.14	2.00	2.50	4.00	2.32

Aspects rated the highest by parents according to their experience, are the following (arranged in order of importance from highest to lowest):

- to believe in Jesus Christ as the Saviour
- to believe in the existence of God
- to believe in the Holy Spirit
- to believe that everything was created by God
- to be a Christian.

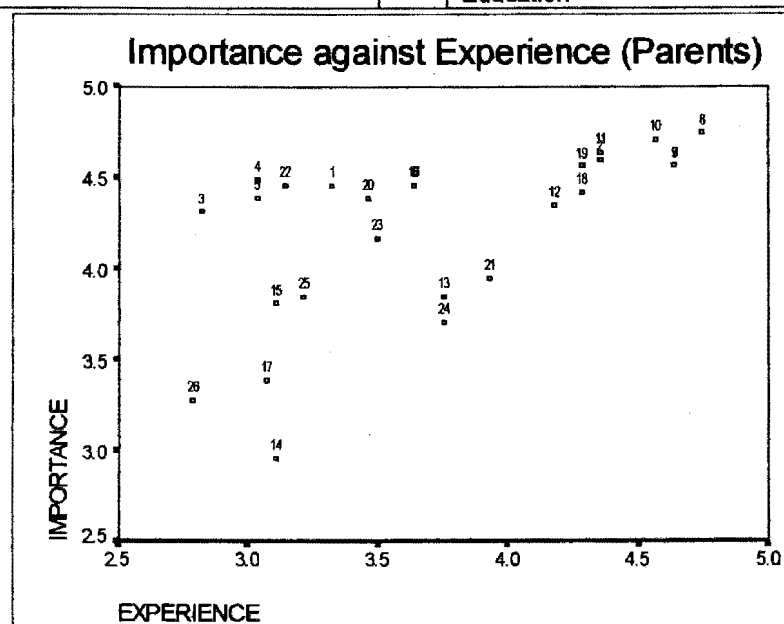
Aspects regarded the least satisfactory by parents, are the following:

- teachers are not compelled to teach the subject Religious Education and Biblical Studies or to conduct any religious ceremony
- provision is made for children from non-Christian families in schools
- parents may apply that their children be exempted from religious activities
- other religions are practised at school.

4.6.7 THE QUALITY OF RELIGIOUS EDUCATION (PARENTS)

The following scatterplot shows the importance against experience of the following 26 aspects related to religious education:

1	School assembly every morning for Christian worship	14	To believe that everything resulted from evolution
2	To be a Christian	15	That Christianity and democracy have the same goals
3	That teachers are Christians	16	Christianity in the new South Africa
4	That teachers set good examples of religious persons	17	That teachers should avoid dealing with doctrines and dogmas
5	That an amount of Christian education is practised at school	18	The glorification of God through a positive, obedient relationship with Him
6	That each religious lesson should begin with a short devotional prayer	19	To serve and love your fellowman
7	To you to believe in the existence of God	20	That a Christian way of living should be taught and impressed on children
8	To believe in Jesus Christ as your Saviour	21	Religious Education (Biblical Studies) as a subject
9	To believe in the Holy Spirit	22	That Christian teachers teach Religious Education
10	To believe that everything was created by God	23	That periods allocated for Religious Education should be utilised accordingly
11	To believe that all knowledge and truth are from God	24	That religious education is examined at the end of the year (except in std. 10)
12	To regard the Bible as source of knowledge	25	That Religious Education should receive the same attention as other subjects
13	To believe that there is a relationship between faith and reason	26	That teachers must possess the necessary academic qualifications to teach Religious Education



This graph can be used to determine the quality of the different aspects. Low quality aspects will lie towards the upper left corner or above the diagonal, while high quality aspects will lie towards the lower right corner or below the diagonal.

According to the parents, the aspects that deserve the most attention are the following:

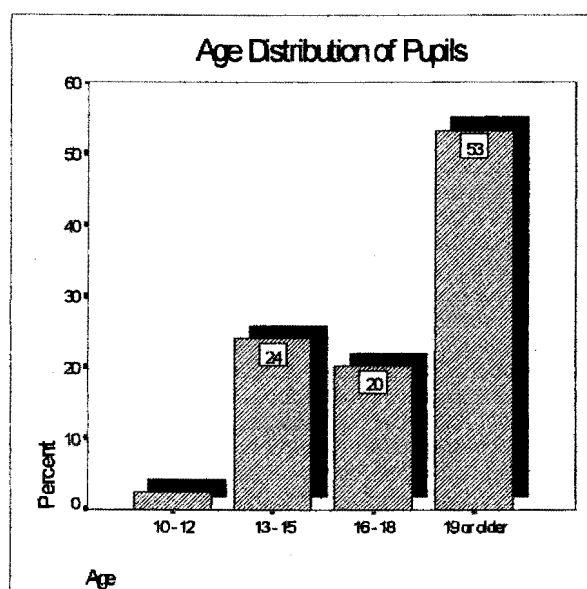
- 1 School assembly every morning for Christian worship
- 3 That teachers are Christians
- 4 That teachers set good examples of religious persons
- 5 That an amount of Christian education is practised at school
- 6 That each religious lesson should begin with a short devotional prayer
- 15 That Christianity and democracy have the same goals
- 16 Christianity in the new South Africa
- 17 That teachers should avoid dealing with doctrines and dogmas
- 20 That a Christian way of living should be taught and impressed on children
- 22 That Christian teachers teach Religious Education
- 23 That periods allocated for Religious Education should be utilised accordingly
- 25 That Religious Education should receive the same attention as other subjects
- 26 That teachers must possess the necessary academic qualifications to teach Religious Education

4.7 SUMMARY OF DATA COLLECTED FROM PUPILS

4.7.1 AGE GROUP

	N	%
10 - 12	2	2.5%
13 - 15	19	24.1%
16 - 18	16	20.3%
19 or older	42	53.2%
Total	79	100.0%

This can be represented graphically as follows:



Most pupils (53%) were 19 years or older.

4.7.2 Home language

	N	%
Tsonga	73	92.4%
Zulu	1	1.3%
N Sotho	3	3.8%
Other	2	2.5%
Total	79	100.0%

The greater majority of pupils (92,4%) were Tsonga-speaking.

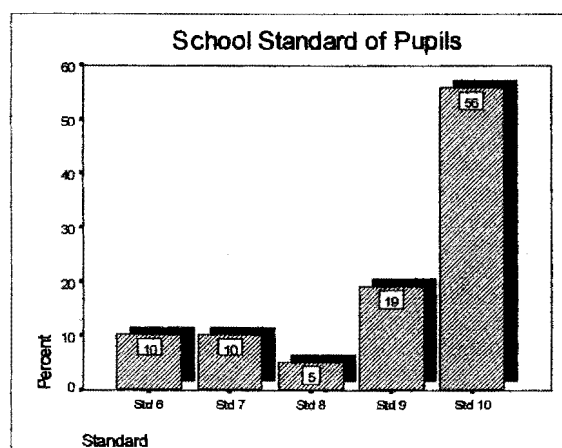
4.7.3 Gender

	N	%
Male	29	36.7%
Female	49	62.0%
Missing data	1	1.3%
Total	79	100.0%

4.7.4 School standard

	N	%
Std 6	8	10.1%
Std 7	8	10.1%
Std 8	4	5.1%
Std 9	15	19.0%
Std 10	44	55.7%
Total	79	100.0%

Graphically this can be represented as follows:



Most pupils (56%) were in standard 10.

4.7.5 CHURCH DENOMINATION

	N	%
Evangelic Presbyterian Church	33	41.8%
Apostolic Faith Mission	12	15.2%
Dutch Reform	1	1.3%
Anglican	2	2.5%
Roman Catholic	5	6.3%
Other	24	30.4%
None	2	2.5%
Total	79	100.0%

4.7.6 IMPORTANCE OF ASPECTS (PUPILS)

The following two tables give the average importance of the listed aspects on a five point scale (1 = Not important at all to 5 = Very important).

4.7.7 IMPORTANCE OF ASPECTS (PUPILS)

	Age 10-15	Age 16 or older	Total
To believe in Jesus Christ as your Saviour	4.86	4.71	4.75
To be a Christian	4.81	4.60	4.66
To believe that everything was created by God	4.76	4.59	4.63
School assembly every morning for Christian worship	4.52	4.66	4.62
To believe in the existence of God	4.57	4.59	4.58
That each religious lesson should begin with a short devotional prayer	4.71	4.47	4.53
Christianity in the new South Africa	4.76	4.38	4.48
To regard the Bible as source of knowledge	4.38	4.48	4.46
The glorification of God through a positive, obedient relationship with Him	4.90	4.28	4.44
That a Christian way of living should be taught and impressed on children	4.62	4.36	4.43
That an adult helps the pupil realise that he has to serve God with and during his whole life	4.71	4.24	4.37
To believe in the Holy Spirit	4.67	4.24	4.35
To believe that all knowledge and truth are from God	4.48	4.28	4.33
That your teachers are Christians	4.52	4.17	4.27
That you receive an amount of Christian education at school	4.57	4.10	4.23
To serve and love your fellowman	4.05	4.29	4.23
That your teachers set good examples of religious persons	4.48	4.07	4.18
That Religious Education should receive the same attention as other subjects	4.62	3.91	4.10
Religious Education (Biblical Studies) as a subject	4.76	3.83	4.08
To bring an individual into conformity to the image of Christ	4.19	3.93	4.00
That all teachers should be willing to conduct morning devotion and prayer	4.33	3.88	4.00
That church representatives may be given permission to give lessons to their own church members	4.19	3.90	3.97
That Christian teachers teach Religious Education	4.62	3.74	3.97

That parents may apply that their children be exempted from religious activities	3.95	3.67	3.74
That the principal is legally bound to ensure that the nature and essence of his school is Christ	3.90	3.60	3.68
That teachers must possess the necessary academic qualifications to teach Religious Education	4.33	3.32	3.59
That periods allocated for Religious Education should be utilised accordingly	3.90	3.45	3.57
To believe that there is a relationship between faith and reason	3.48	3.50	3.49
That religious education is examined at the end of the year (except in std. 10)	3.67	3.43	3.49
That other religions are also practised at school	3.14	3.34	3.29
To believe that everything resulted from evolution	3.48	3.12	3.22
That teachers should avoid dealing with doctrines and dogmas	3.76	3.02	3.22
That provision is made for children from non-Christian families	3.24	3.17	3.19
That Christianity and democracy have the same goals	3.43	2.90	3.04
That teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony	3.29	2.84	2.96

Aspects that are regarded as the most important by the pupils arranged in descending order according to importance are the following:

- to believe in Jesus Christ as the Saviour
- to be a Christian- to believe that everything was created by God
- school assembly every morning for Christian worship
- to believe in the existence of God- that each lesson should begin with a short devotional prayer.

Aspects that are regarded of least importance by pupils are:

- to believe that everything resulted from evolution
- that teachers should avoid dealing with doctrines and dogmas
- that provision is made for children from non-church families
- that Christianity and democracy have the same goals
- that teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony.

4.7.8 EXPERIENCE (PUPILS)

The following two tables give the evaluation of the listed aspects (i.e. how the aspects are experienced in practice) on a five point scale (1 = Strongly disagree to 5 = Strongly agree).

	Age 10-15	Age 16 or older	Total
I believe in Jesus Christ as my Saviour.	4.86	4.64	4.70
I believe that all knowledge and truth are from God.	4.76	4.60	4.65
I believe in the existence of God.	4.81	4.53	4.61
I believe in the Holy Spirit.	4.76	4.50	4.57
I believe that everything was created by God.	4.62	4.53	4.56
I regard the Bible as source of knowledge.	4.62	4.47	4.51
I am a Christian.	4.24	4.28	4.27
Christian Education continue in the new South Africa.	4.76	4.02	4.22
School assembly at our school every morning is satisfactory.	4.10	4.03	4.05
Religious Education (Biblical Studies) is taught sufficiently as a subject in our school.	4.29	3.91	4.01
I serve and love my fellowman.	3.52	4.17	4.00

The glorification of God is through a positive, obedient relationship with Him.	4.10	3.91	3.96
All teachers conduct morning devotion and prayer at our school.	4.19	3.83	3.92
Religious lessons at our school begin with a short devotional prayer.	4.05	3.76	3.84
A Christian way of living is taught and impressed on children in our school.	3.86	3.83	3.84
An amount of Christian education is practised at our school.	3.57	3.57	3.57
I believe that there is a relationship between faith and reason.	3.00	3.62	3.46
The principal ensures that the nature and essence of our school is Christian.	4.10	3.22	3.46
Religious Education receive the same attention as other subjects at our school.	3.57	3.38	3.43
I believe that everything resulted from evolution.	3.48	3.33	3.37
Periods allocated for Religious Education are utilised accordingly at our school.	3.48	3.33	3.37
Parents may apply that their children be exempted from religious	3.76	3.22	3.37
Religious education is examined at the end of the year (except in std. 10) at our school.	3.29	3.33	3.32
The teachers at our school avoid dealing with doctrines and dogmas.	3.33	3.21	3.24
The teachers at our school set good examples of religious persons.	3.38	3.17	3.23
Church representatives are given permission to give lessons in our school to their own church members.	2.90	3.19	3.11
Most teachers at our school possess the necessary academic qualifications to teach Religious Education.	3.33	3.00	3.09
Teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony at our school.	3.00	3.10	3.08
The teachers at our school are Christians.	3.29	2.97	3.05
Christianity and democracy have the same goals.	3.14	2.98	3.03
Only Christian teachers teach Religious Education at our school.	3.62	2.78	3.00
Provision is made for children from non-Christian families in our school.	3.00	2.97	2.97
Other religions are also practised at our school.	2.19	2.74	2.59

Aspects rated the highest by pupils according to their experiences are the following (arranged in descending order):

- to believe in Jesus Christ as the Saviour
- to believe that all knowledge and truth are from God
- to believe in the existence of God- to believe in the Holy Spirit- to believe that everything was created by God.

The pupils' response indicated that although they rated being a Christian as one of the most important aspects, they did rate themselves as being Christians much lower.

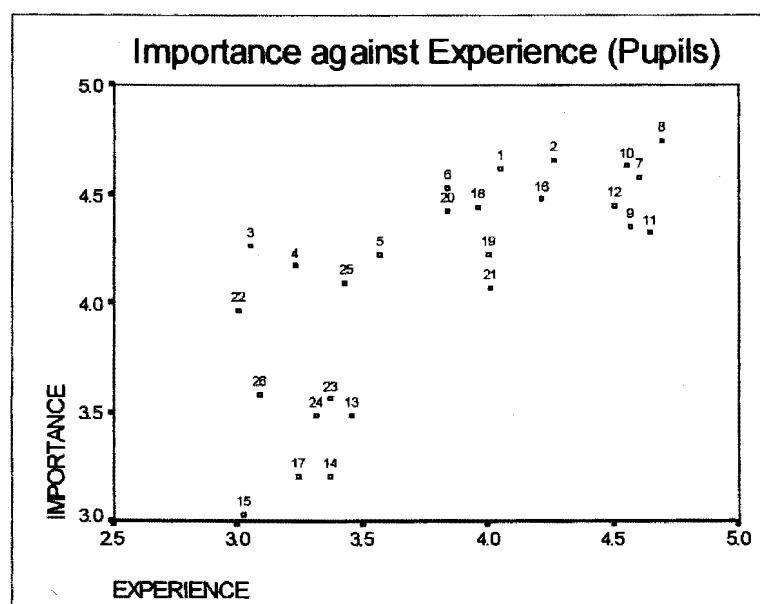
Aspects that are experienced the least satisfactory by pupils are the following:

- teachers at school are Christians
- Christianity and democracy have the same goals
- only Christian teachers teach Religious Education at school
- provision is made for children from non-Christian families in school
- other religions are also practised at school.

THE QUALITY OF RELIGIOUS EDUCATION IN SCHOOLS (PUPILS)

The following scatterplot shows the importance against experience of the following 26 aspects related to religious education:

1	School assembly every morning for Christian worship	14	To believe that everything resulted from evolution
2	To be a Christian	15	That Christianity and democracy have the same goals
3	That teachers are Christians	16	Christianity in the new South Africa
4	That teachers set good examples of religious persons	17	That teachers should avoid dealing with doctrines and dogmas
5	That an amount of Christian education is practised at school	18	The glorification of God through a positive, obedient relationship with Him
6	That each religious lesson should begin with a short devotional prayer	19	To serve and love your fellowman
7	To you to believe in the existence of God	20	That a Christian way of living should be taught and impressed on children
8	To believe in Jesus Christ as your Saviour	21	Religious Education (Biblical Studies) as a subject
9	To believe in the Holy Spirit	22	That Christian teachers teach Religious Education
10	To believe that everything was created by God	23	That periods allocated for Religious Education should be utilised accordingly
11	To believe that all knowledge and truth are from God	24	That religious education is examined at the end of the year (except in std. 10)
12	To regard the Bible as source of knowledge	25	That Religious Education should receive the same attention as other subjects
13	To believe that there is a relationship between faith and reason	26	That teachers must possess the necessary academic qualifications to teach Religious Education



This graph can be used to determine the quality of the different aspects. Low quality aspects will lie towards the upper left corner or above the diagonal, while high quality aspects will lie towards the lower right corner or below the diagonal.

According to pupils, the following aspects do not live up to expectations and deserve attention:

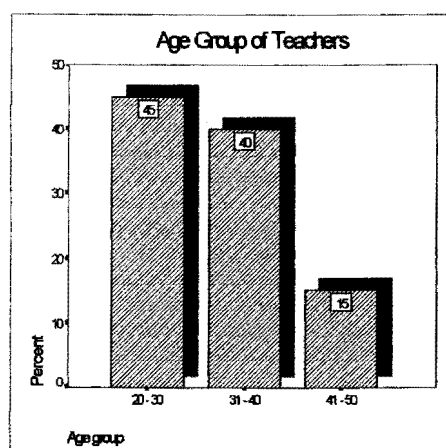
- 1 School assembly every morning for Christian worship
- 2 To be a Christian
- 3 That teachers are Christians
- 4 That teachers set good examples of religious persons
- 5 That an amount of Christian education is practised at school
- 6 That each religious lesson should begin with a short devotional prayer
- 18 The glorification of God through a positive, obedient relationship with Him
- 20 That a Christian way of living should be taught and impressed on children
- 22 That Christian teachers teach Religious Education
- 25 That Religious Education should receive the same attention as other subjects

4.8 SUMMARY OF DATA OBTAINED FROM TEACHERS

4.8.1 AGE GROUP

	N	%
20 - 30	18	45.0%
31 - 40	16	40.0%
41 - 50	6	15.0%
Total	40	100.0%

This can be represented graphically as follows:



Most teachers (85%) were not older than 40 years.

4.8.2 HOME LANGUAGE

	N	%
Tonga	38	95.0%
N Sotho	1	2.5%
Other	1	2.5%
Total	40	100.0%

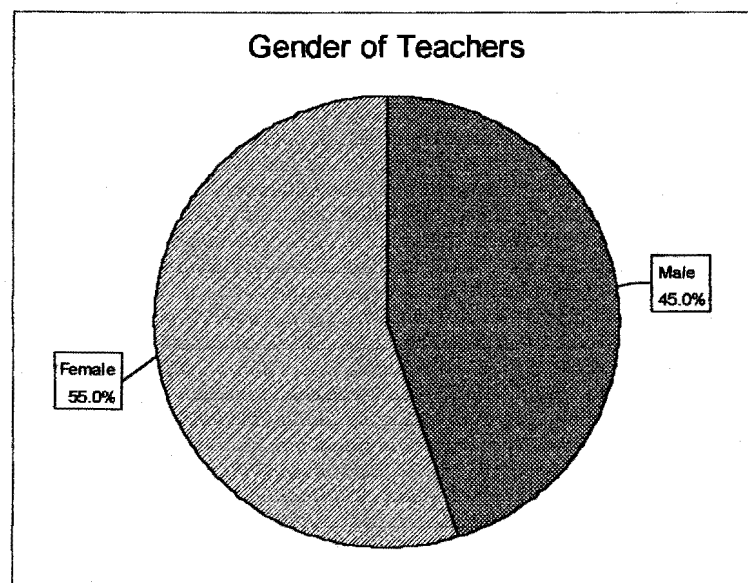
All but one of the teachers were Tsonga-speaking.

4.8.3 GENDER

	N	%
Male	18	45.0%
Female	22	55.0%
Total	40	100.0%

There were more female than male teachers involved (55% against 45%).

Graphically this can be represented as follows:



4.8.4 CHURCH DENOMINATION

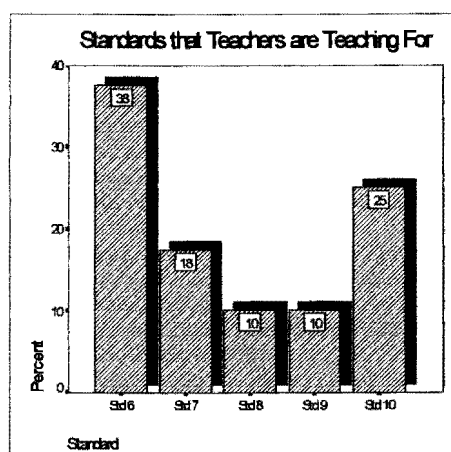
	N	%
Evangelic Presbyterian Church	21	52.5%
Apostolic Faith Mission	5	12.5%
Dutch Reform	9	22.5%
Anglican	4	10.0%
Roman Catholic	1	2.5%
Total	40	100.0%

Most teachers (52,5%) belonged to the Evangelic Presbyterian Church.

4.8.5 FOR WHICH STANDARDS TEACHERS ARE TEACHING

	N	%
Std 6	15	37.5%
Std 7	7	17.5%
Std 8	4	10.0%
Std 9	4	10.0%
Std 10	10	25.0%
Total	40	100.0%

Graphically this can be represented as follows:



The largest group (36%) were teachers for std. 6.

4.8.6 YEARS OF EXPERIENCE AS TEACHER

	N	%
0 - 5	1	2.5%
6 - 10	1	2.5%
16 - 20	11	27.5%
More than 20	27	67.5%
Total	40	100.0%

The most teachers (67,5%) had more than 20 years experience.

4.8.7 IMPORTANCE OF ASPECTS (TEACHERS)

The following two tables give the average importance of the listed aspects on a five point scale (1 = Not important at all to 5 = Very important).

4.8.7.1 Importance according to church denomination

	Evangelic Presbyterian Mission	Apostolic Faith Mission	Dutch Reform- ed	Roman Catholic	Other	Total
To believe that everything was created by God	4.87	4.86	3.75	5.00	4.90	4.78
That an adult helps the pupil realize that he has to serve God with and during his whole life	4.87	4.71	4.25	5.00	4.80	4.78
The glorification of God through a positive, obedient relationship with Him	4.80	4.71	4.00	4.75	4.90	4.72
To believe in Jesus Christ as your Saviour	4.87	4.71	3.25	5.00	4.90	4.70
To believe that all knowledge and truth are from God	4.73	4.71	3.75	5.00	4.90	4.70
To believe in the existence of God	4.80	4.71	3.50	4.75	4.90	4.67
To believe in the Holy Spirit	4.73	4.86	3.00	4.50	4.90	4.60
School assembly every morning for Christian worship	4.73	4.29	3.75	5.00	4.60	4.55
To serve and love your fellowman	4.73	4.14	4.00	4.75	4.70	4.55
To be a Christian	4.67	4.71	3.25	4.50	4.70	4.53
That teachers set good examples of religious persons	4.67	4.43	3.25	4.75	4.40	4.42
Christianity in the new South Africa	4.33	4.29	4.25	4.75	4.60	4.42
To regard the Bible as source of knowledge	4.20	4.43	3.75	5.00	4.70	4.40
That a Christian way of living should be taught and impressed on children	4.60	4.29	3.75	3.75	4.70	4.40

That all teachers should be willing to conduct morning devotion and prayer	4.47	4.00	4.00	5.00	4.50	4.40
That each religious lesson should begin with a short devotional prayer	4.60	3.57	3.50	5.00	4.50	4.33
Religious Education (Biblical Studies) as a subject	4.33	3.86	4.00	4.75	4.40	4.28
That Christian teachers teach Religious Education	4.53	3.71	3.25	5.00	4.40	4.28
To bring an individual into conformity to the image of Christ	4.20	4.00	3.50	4.75	4.60	4.25
That an amount of Christian education is practised at school	4.40	4.00	2.50	4.75	4.30	4.15
That your teachers are Christians	4.27	4.14	3.00	4.50	4.20	4.12
That periods allocated for Religious Education should be utilised accordingly	4.20	3.57	4.25	4.50	4.10	4.10
That Religious Education should receive the same attention as other subjects	4.20	3.43	3.75	3.75	4.10	3.95
That church representatives may be given permission to give lessons to their own church members	4.07	3.86	3.25	3.50	4.00	3.87
That teachers should avoid dealing with doctrines and dogmas	4.00	3.43	3.75	4.50	3.60	3.83
That Christianity and democracy have the same goals	3.73	3.86	4.50	3.75	3.60	3.80
That the principal is legally bound to ensure that the nature and essence of his school is Christian	3.60	3.43	3.50	4.50	4.00	3.75
To believe that there is a relationship between faith and reason	3.13	3.86	3.75	3.50	4.30	3.65
That provision is made for children from non-Christian families	3.80	3.43	4.00	3.50	3.50	3.65
That teachers must possess the necessary academic qualifications to teach Religious Education	3.60	3.29	3.75	4.50	3.60	3.65
That religious education is examined at the end of the year (except in std. 10)	3.60	2.71	3.50	4.00	4.00	3.58

To believe that everything resulted from evolution	3.73	3.14	4.75	3.50	3.10	3.55
That other religions are also practised at school	3.73	3.57	3.50	3.75	2.90	3.47
That parents may apply that their children be exempted from religious activities	3.33	3.29	2.75	2.25	3.60	3.22
That teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony	3.13	2.71	3.00	2.50	3.10	2.98

4.8.7.2 Importance according to years experience as teacher

	0 - 5	6 - 10	11 - 15	16 - 20	More than 20	Total
To believe that everything was created by God	4.67	5.00	4.78	5.00	5.00	4.78
That an adult helps the pupil realise that he has to serve God with and during his whole life	4.76	4.80	4.78	4.75	5.00	4.78
The glorification of God through a positive, obedient relationship with Him	4.71	4.80	4.67	4.75	5.00	4.72
To believe in Jesus Christ as your Saviour	4.57	4.80	4.78	5.00	5.00	4.70
To believe that all knowledge and truth are from God	4.52	5.00	4.78	5.00	5.00	4.70
To you to believe in the existence of God	4.52	5.00	4.67	5.00	5.00	4.67
To believe in the Holy Spirit	4.48	4.60	4.67	5.00	5.00	4.60
School assembly every morning for Christian worship	4.29	5.00	4.67	5.00	5.00	4.55
To serve and love your fellowman	4.43	4.80	4.56	4.75	5.00	4.55
To be a Christian	4.29	4.80	4.67	5.00	5.00	4.53
That teachers set good examples of religious persons	4.24	4.80	4.44	4.75	5.00	4.42
Christianity in the new South Africa	4.14	5.00	4.67	4.50	5.00	4.42
To regard the Bible as source of knowledge	4.19	4.60	4.44	5.00	5.00	4.40
That a Christian way of living should be taught and impressed on children	4.33	4.40	4.33	4.75	5.00	4.40
That all teachers should be willing to conduct morning devotion and prayer	4.19	5.00	4.33	4.75	5.00	4.40

That each religious lesson should begin with a short devotional prayer	4.14	4.80	4.33	4.50	5.00	4.33
Religious Education (Biblical Studies) as a subject	4.05	4.60	4.44	4.50	5.00	4.28
That Christian teachers teach Religious Education	4.05	4.20	4.67	4.50	5.00	4.28
To bring an individual into conformity to the image of Christ	4.14	4.00	4.44	4.50	5.00	4.25
That an amount of Christian education is practised at school	3.90	4.20	4.44	4.50	5.00	4.15
That your teachers are Christians	3.62	4.80	4.56	4.75	5.00	4.12
That periods allocated for Religious Education should be utilised accordingly	3.86	4.80	4.00	4.50	5.00	4.10
That Religious Education should receive the same attention as other subjects	3.86	4.40	3.89	3.75	5.00	3.95
That church representatives may be given permission to give lessons to their own church members	3.86	3.80	3.89	3.75	5.00	3.87
That teachers should avoid dealing with doctrines and dogmas	3.33	4.60	4.11	4.50	5.00	3.83
That Christianity and democracy have the same goals	3.81	3.60	3.56	4.25	5.00	3.80
That the principal is legally bound to ensure that the nature and essence of his school is Christian	3.57	4.40	3.56	4.00	5.00	3.75
To believe that there is a relationship between faith and reason	3.48	3.40	3.78	4.25	5.00	3.65
That provision is made for children from non-Christian families	3.52	4.60	3.22	3.75	5.00	3.65
That teachers must possess the necessary academic qualifications to teach Religious Education	4.00	3.80	3.22	3.25	1.00	3.65
That religious education is examined at the end of the year (except in std. 10)	3.19	4.40	4.00	3.25	5.00	3.58
To believe that everything resulted from evolution	3.43	4.40	2.78	4.50	5.00	3.55
That other religions are also practised at school	3.62	3.40	3.00	3.50	5.00	3.47

That parents may apply that their children be exempted from religious activities	3.67	2.20	2.89	3.50	1.00	3.22
That teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony	2.90	3.20	2.78	4.00	1.00	2.98

The most important aspects according to teachers, were the following:

- to believe that everything was created by God
- that an adult helps the pupil to realise that he/she has to serve God during his/her whole life
- the glorification of God through a positive obedient relationship with Him
- to believe in Jesus Christ as a Saviour
- to believe that all knowledge and truth are from God
- to believe in the existence of God.

Aspects that are regarded as the least important by teachers are:

- that religious education be examined at the end of the year
- to believe that everything resulted from evolution
- that other religions are practised at school
- that parents may apply that their children be exempted from religious activities
- that teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony.

4.8.8 EXPERIENCE

The following two tables give the evaluation of the listed aspects (i.e. how the aspects are experienced in practice) on a five point scale (1 = Strongly disagree to 5 = Strongly agree).

4.8.8.1 Experience according to church denomination

	Evangelical Presbyterian Mission	Apostolic Faith Mission	Dutch Reformed	Roman Catholic	Other	Total
I believe that everything was created by God.	4.86	4.86	4.00	5.00	5.00	4.82
I believe that all knowledge and truth are from God.	4.73	4.71	4.00	5.00	5.00	4.75
I believe in Jesus Christ as my Saviour.	4.73	4.71	4.00	4.75	5.00	4.72
I believe in the existence of God.	4.73	4.71	3.75	4.75	5.00	4.70
I believe in the Holy Spirit.	4.60	4.86	3.50	5.00	5.00	4.67
The glorification of God is through a positive, obedient relationship with Him.	4.53	4.43	4.25	4.50	4.80	4.55
I regard the Bible as source of knowledge.	4.40	4.29	4.00	4.75	4.90	4.50
A Christian way of living is taught and impressed on children in our school.	4.47	4.14	3.75	4.75	4.70	4.42
I serve and love my fellowman.	4.40	4.00	3.75	4.75	4.60	4.35
I am a Christian.	4.33	4.29	3.75	4.25	4.60	4.33
All teachers conduct morning devotion and prayer at our school.	4.60	4.14	3.50	4.75	4.00	4.28
Christian Education continue in the new South Africa.	4.27	3.71	4.00	4.75	4.50	4.25
Religious Education (Biblical Studies) is taught sufficiently as a subject in our school.	3.47	3.71	3.50	5.00	4.20	3.85

Periods allocated for Religious Education are utilised accordingly at our school.	3.93	3.43	3.25	4.75	3.90	3.85
Religious lessons at our school begin with a short devotional prayer.	3.87	3.29	4.50	4.00	3.70	3.80
I believe that there is a relationship between faith and reason.	3.60	3.86	3.50	3.75	4.20	3.80
The principal ensures that the nature and essence of our school is Christian.	3.87	3.43	3.25	4.25	3.70	3.72
School assembly at our school every morning is satisfactory.	3.47	3.71	3.50	4.50	3.50	3.62
Religious education is examined at the end of the year (except in std. 10) at our school.	3.13	3.29	3.25	4.75	4.10	3.58
I believe that everything resulted from evolution.	3.67	3.29	3.75	3.25	3.30	3.47
An amount of Christian education is practised at our school.	3.40	3.57	4.00	4.00	2.90	3.42
The teachers at our school set good examples of religious persons.	3.47	3.00	2.75	4.00	3.60	3.40
Christianity and democracy have the same goals.	3.60	3.57	3.50	3.50	2.90	3.40
Religious Education receive the same attention as other subjects at our school.	3.33	3.43	3.50	3.75	3.30	3.40
The teachers at our school avoid dealing with doctrines and dogmas.	3.33	3.29	3.25	3.50	3.30	3.33
Most teachers at our school possess the necessary academic qualifications to teach Religious Education.	3.27	2.86	3.50	3.50	3.00	3.17
The teachers at our school are Christians.	3.20	2.86	3.00	3.50	3.00	3.10
Parents may apply that their children be exempted from religious	3.20	2.43	3.25	1.75	3.60	3.02
Teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony at our school.	2.80	2.57	3.00	4.50	2.90	2.98
Church representatives are given permission to give lessons in our school to their own church members.	2.87	2.71	3.00	2.00	3.20	2.85

Provision is made for children from non-Christian families in our school.	3.07	2.00	2.25	2.50	3.40	2.83
Only Christian teachers teach Religious Education at our school.	3.00	2.57	2.00	2.75	3.10	2.83
Other religions are also practised at our school.	2.53	1.86	2.50	3.50	2.90	2.60

4.8.8.2 Experience according to years experience as a teacher

	0 - 5	6 - 10	11 - 15	16 - 20	More than 20	Total
School assembly at our school every morning is satisfactory.	3.43	3.80	3.33	4.75	5.00	3.62
I am a Christian.	4.10	4.40	4.56	4.75	5.00	4.33
The teachers at our school are Christians.	2.90	3.40	2.89	4.25	3.00	3.10
The teachers at our school set good examples of religious persons.	3.05	3.60	3.67	4.00	5.00	3.40
An amount of Christian education is practised at our school.	3.43	4.00	2.78	4.00	4.00	3.42
Religious lessons at our school begin with a short devotional prayer.	3.71	4.20	3.67	4.25	3.00	3.80
I believe in the existence of God.	4.57	4.80	4.78	5.00	5.00	4.70
I believe in Jesus Christ as my Saviour.	4.62	4.80	4.78	5.00	5.00	4.72
I believe in the Holy Spirit.	4.62	4.60	4.67	5.00	5.00	4.67
I believe that everything was created by God.	4.75	4.80	4.89	5.00	5.00	4.82
I believe that all knowledge and truth are from God.	4.62	4.80	4.89	5.00	5.00	4.75
I regard the Bible as source of knowledge.	4.24	4.60	4.78	5.00	5.00	4.50
I believe that there is a relationship between faith and reason.	3.52	4.20	3.89	4.25	5.00	3.80
I believe that everything resulted from evolution.	3.48	4.00	2.78	4.25	4.00	3.47
Christianity and democracy have the same goals.	3.38	3.00	3.00	4.50	5.00	3.40
Christian Education continue in the new South Africa.	4.00	4.80	4.44	4.25	5.00	4.25

The teachers at our school avoid dealing with doctrines and dogmas.	2.95	4.00	3.33	4.00	5.00	3.33
Church representatives are given permission to give lessons in our school to their own church members.	3.29	2.00	2.56	2.25	3.00	2.85
The glorification of God is through a positive, obedient relationship with Him.	4.38	4.40	4.78	5.00	5.00	4.55
I serve and love my fellowman.	4.24	4.40	4.56	4.50	4.00	4.35
A Christian way of living is taught and impressed on children in our school.	4.29	4.80	4.56	4.25	5.00	4.42
Other religions are also practised at our school.	2.81	2.40	2.78	1.25	3.00	2.60
Provision is made for children from non-Christian families in our school.	2.81	3.00	2.89	2.75	2.00	2.83
Religious Education (Biblical Studies) is taught sufficiently as a subject in our school.	3.95	3.60	3.78	3.75	4.00	3.85
Only Christian teachers teach Religious Education at our school.	2.95	2.60	2.78	2.75	2.00	2.83
All teachers conduct morning devotion and prayer at our school.	4.10	4.60	4.33	4.75	4.00	4.28
Periods allocated for Religious Education are utilised accordingly at our school.	3.71	4.20	3.89	4.25	3.00	3.85
Religious education is examined at the end of the year (except in std. 10) at our school.	3.62	4.00	3.44	3.00	4.00	3.58
The principal ensures that the nature and essence of our school is Christian.	3.52	3.80	3.67	4.50	5.00	3.72
Teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony at our school.	2.76	3.40	3.11	3.00	4.00	2.98
Religious Education receive the same attention as other subjects at our school.	3.52	3.60	2.67	4.25	3.00	3.40
Most teachers at our school possess the necessary academic qualifications to teach Religious Education.	3.24	3.60	2.33	3.75	5.00	3.17
Parents may apply that their children be exempted from religious	3.19	2.60	2.89	3.00	3.00	3.02

The following aspects were experienced as the most satisfactory by teachers:

- to believe that everything was created by God
- to believe that all knowledge and truth are from God
- to believe in Jesus Christ as a Saviour
- to believe in the Holy Spirit.

According to teachers the least satisfactory aspects were the following:

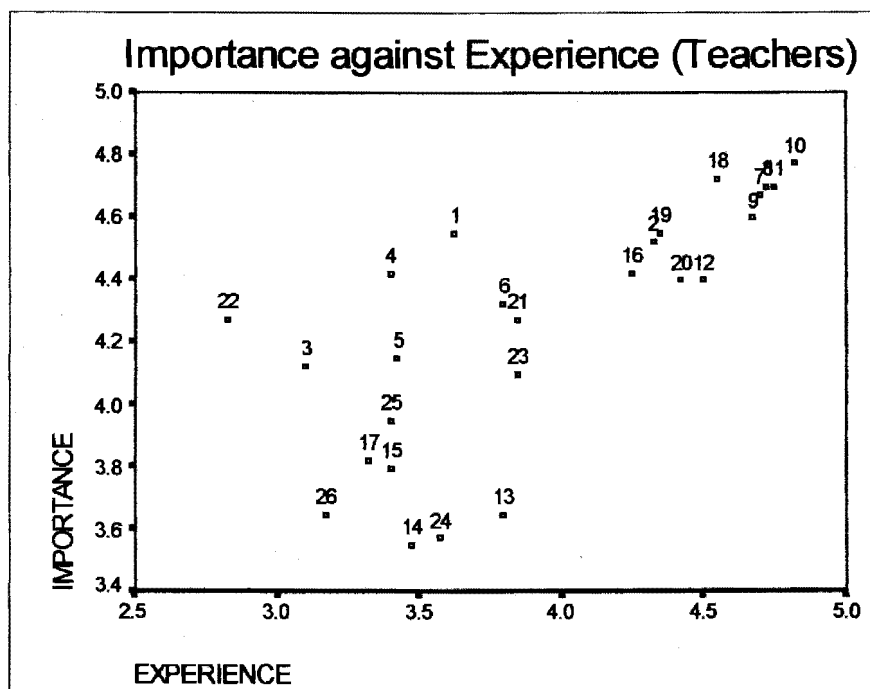
- teachers are not compelled to teach the subjects Religious Education and Biblical Studies
- church representatives are given permission to give lessons in schools to their own church members
- provision is made for children from non-Christian families
- only Christian teachers teach Religious Education
- other religions are also practised at school.

It is interesting to note that teachers do not all regard themselves as good examples of religious people.

4.8.9 THE QUALITY OF RELIGIOUS EDUCATION I(TEACHERS)

The following scatterplot shows the importance against experience of the following 26 aspects related to religious education:

1	School assembly every morning for Christian worship	14	To believe that everything resulted from evolution
2	To be a Christian	15	That Christianity and democracy have the same goals
3	That teachers are Christians	16	Christianity in the new South Africa
4	That teachers set good examples of religious persons	17	That teachers should avoid dealing with doctrines and dogmas
5	That an amount of Christian education is practised at school	18	The glorification of God through a positive, obedient relationship with Him
6	That each religious lesson should begin with a short devotional prayer	19	To serve and love your fellowman
7	To you to believe in the existence of God	20	That a Christian way of living should be taught and impressed on children
8	To believe in Jesus Christ as your Saviour	21	Religious Education (Biblical Studies) as a subject
9	To believe in the Holy Spirit	22	That Christian teachers teach Religious Education
10	To believe that everything was created by God	23	That periods allocated for Religious Education should be utilised accordingly
11	To believe that all knowledge and truth are from God	24	That religious education is examined at the end of the year (except in std. 10)
12	To regard the Bible as source of knowledge	25	That Religious Education should receive the same attention as other subjects
13	To believe that there is a relationship between faith and reason	26	That teachers must possess the necessary academic qualifications to teach Religious Education



This graph can be used to determine the quality of the different aspects. Low quality aspects will lie towards the upper left corner or above the diagonal, while high quality aspects will lie towards the lower right corner or below the diagonal.

The aspects that deserve the most urgent attention, are the following:

- 1 School assembly every morning for Christian worship
- 3 That teachers are Christians
- 4 That teachers set good examples of religious persons
- 22 That Christian teachers teach Religious Education

4.9 SUMMARY AND FURTHER PROGRAMME

In this chapter the data processed on the microcomputer was analysed and summarised. In the next chapter (chapter 5), conclusions on the findings will be made. Recommendations on the findings will also be made.

5. FINDINGS AND RECOMMENDATIONS

5.1 INTRODUCTION

This chapter presents the findings on the questionnaires that were compiled and analysed in the previous chapter (4). Interpretations of the findings as well as recommendations will be given.

The main aim of this research was to evaluate or investigate the influence that the Christian philosophy of life has on education in the former Gazankulu. Since education is in every society religious, it is in a school set-up where a child is afforded outstanding opportunities for acquiring good social habits and virtues.

The main components of the education situation are pupils and teachers. Questionnaires were therefore completed by these groups as well as principals and parents.

Problems usually experienced by researchers were also experienced when doing this study. These included time, resources and finding willing respondents.

5.2 SUMMARY AND DISCUSSION OF THE FINDINGS

5.2.1 IMPORTANCE OF ASPECTS

The following aspects were rated important by all four groups of respondents:

- to believe in Jesus as the Saviour
- to be Christians
- to believe that everything was created by God

- to believe in the Holy Spirit.

From the information above, it is evident that the respondents regard being a Christian or to be a believer in the Holy Trinity as being very important.

5.2.2 EVALUATION OF ASPECTS

The following aspects were highly evaluated in terms of the extent to which they were experienced in practice by all four groups of respondents:

- to believe in Jesus Christ as the Saviour
- to believe that everything was created by God
- to believe that all knowledge and truth are from God
- to believe in the Holy Spirit
- to believe in the existence of God
- to be a Christian.

It is evident in the information given here that most of the respondents are Christians or believers in the Christian faith. They believe in God and in Jesus Christ as a Saviour.

5.2.3 QUALITY OF RELIGIOUS EDUCATION

An indication of the quality of the various aspects of religious education in schools could be established by plotting graphs of expectations (what ought to be) against experience (what is).

The aspects that live up to expectations in practice were the following:

- to believe in the existence of God

- to believe in Jesus Christ as the Saviour
- to believe in the Holy Spirit
- to believe that everything was created by God
- to believe that all knowledge and truth are from God.

Aspects which do not live up to expectations and which need attention are the following:

- that teachers set good examples of religious people
- that Christian teachers teach Religious Education
- that there should be school assembly every morning for Christian worship
- that teachers are Christians
- that a sufficient amount of Christian education is practised at school.

These five aspects deserve attention by education authorities.

It is interesting to note that all four groups of respondents do not regard the following aspects as important:

- to believe that everything resulted from evolution
- that teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony
- that other religions are also practised at school.

5.3 CONCLUSION

On ground of the information presented in this study, it is evident that most of the respondents are believers and belong to the Christian faith. They believe in God as the Creator, and not in the theory of evolution. The fact that no other religion is practised at schools, further indicates that the people represented in the sample are Christians.

However most of the responses indicate that teachers do not set good examples of religious people. It is also revealed that an amount of Christian education should be practised at school. The study also indicates that some of the teachers who are teaching Religious Education are not Christians.

One may therefore conclude that although people in this area are Christians, the school is not responsible for this Christianity. It might be that the church plays a significant role in inculcating the Christian philosophy of life.

The school as an educational institution should reflect the philosophy of life of the people it serves. It is also the task of the school to transmit belief to the pupil and to mould character. In this study the responses indicate that the school does not fully succeed in this.

Since a teacher is regarded as a responsible and mature adult, he/she is expected to be exemplary in his/her behaviour. The teacher is regarded as a person who is the real guiding and directing force influencing the development of the child. He/she plays a crucial role in the becoming of a child. A teacher is a silent witness through his/her behaviour. What pupils learn depend mostly on those who teach them. Teachers are people who have been called upon to shape the lives of children. The study reveals that this is not happening when it comes to Christian education. Instead the respondents suggest that teachers should set a good example of religious people and that teachers that teach Religious Education should be Christians.

5.4 RECOMMENDATIONS

The study revealed that most of the people in this region (former Gazankulu) are Christians and as such the school should also promote Christian education. Since it was indicated in the responses that no other religion is practised at school, for the promotion of Christian education the following are recommended:

- (a) There should be assembly every morning for Christian worship. Scripture reading should be included.
- (b) Teachers should set good examples for pupils to follow.
- (c) More time should be given to Christian education. Periods allocated for Religious Education should be utilised and not used for other subjects.
- (d) Only Christian teachers should teach Religious Education.
- (e) Religious Education should receive the same attention as other subjects.
- (f) A Christian way of life should be taught and impressed on children.

5.5 SUMMARY

In this chapter, findings from the questionnaires were analysed, and conclusions made. The author also supplied recommendations.

It is further recommended, in the light of the new approach towards Religious Education, that parents should be actively involved in choosing the religion they prefer for their children. This should not be left in the hands of the teachers or children themselves.

Although it is necessary for pupils to be exposed to different types of religions, the school should not be allowed to choose the type of religion it wants for the children without consulting the parents.

The parents should also teach Christian values and principles to their children at home, as it has been revealed in this study that the school cannot be trusted when it comes to Religious Education.

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APPENDIX A

QUESTIONNAIRE FOR PRINCIPALS

QUESTIONNAIRE FOR PRINCIPALS

PERSONAL INFORMATION

1 In which age group are you?

20 - 30	
31 - 40	
41 - 50	
51 - 60	
older than 60	

2 What is your home language?

Tonga	
Zulu	
Xhosa	
N Sotho	
Any Other	

3 Male or female?

Male	Female

4 What is your church denomination?

Evangelic Presbyterian Church	
Apostolic Faith Mission	
Dutch Reform	
Anglican	
Roman Catholic	
Any other: state	
None	

5 How many years of experience as principal do you have?

0 - 5	
6 - 10	
11 - 15	
16 - 20	
more than 20	

EXPECTATIONS

- 1 How important is school assembly every morning for christian worship?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 2 How important is it to you to be a christian?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 3 How important is it to you that your teachers are christians?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 4 How important is it that your teachers set good examples of religious persons?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 5 How important is it to you that an amount of christian education is practised at school?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 6 How important is it that each religious lesson should begin with a short devotional prayer?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

7 How important is it to you to believe in the existence of God?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

8 How important is it to you to believe in Jesus Christ as your Saviour?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

9 How important is it to believe in the Holy Spirit?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

10 How important is it to believe that everything was created by God?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

11 How important is it to you to believe that all knowledge and truth are from God?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

12 How important is it to regard the Bible as source of knowledge?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 13 How important is it to believe that there is a relationship between faith and reason?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 14 How important is it to believe that everything resulted from evolution?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 15 How important is it that christianity and democracy have the same goals?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 16 How important is christianity in the new South Africa?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 17 How important is it that teachers should avoid dealing with doctrines and dogmas?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 18 How important is it that church representatives may be given permission to give lessons to their own church members?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 19 How important is it to bring an individual into conformity to the image of Christ?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 20 How important is it that an adult helps the pupil realize that he has to serve God with and during his whole life?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 21 How important is the glorification of God through a positive, obedient relationship with Him?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 22 How important is it to serve and love your fellowman?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 23 How important is it that a christian way of living should be taught and impressed on children?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 24 How important is it that other religions are also practiced at school?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 25 Which religion(s) would you like to be practiced at school?

Moslem	
Hinduism	
Christianity	
Any other: state	
None	

- 26 How important is it that provision is made for children from non-christian families?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 27 How important is Religious Education (Biblical Studies) as a subject?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 28 How important is it that christian teachers teach Religious Education?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 29 How important is it that all teachers should be willing to conduct morning devotion and prayer?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 30 How important is it that periods allocated for Religious Education should be utilized accordingly?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 31 How important is it that religious education is examined at the end of the year (except in std. 10)?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 32 How important is it that the principal is legally bound to ensure that the nature and essence of his school is christian?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 33 How important is it that teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 34 How important is it that Religious Education should receive the same attention as other subjects?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 35 How important is it that teachers must possess the necessary academic qualifications to teach Religious Education?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 36 How important is it that parents may apply that their children be exempted from religious activities?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

HOW DO YOU EXPERIENCE THE FOLLOWING:

- 1 School assembly at my school every morning is satisfactory.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 2 I am a christian.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 3 The teachers at our school are christians.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 4 The teachers at my school set good examples of religious persons.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 5 An amount of christian education is practiced at my school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 6 Religious lessons at my school begin with a short devotional prayer.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

7 I believe in the existence of God.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

8 I believe in Jesus Christ as my Saviour.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

9 I believe in the Holy Spirit.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

10 I believe that everything was created by God.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

11 I believe that all knowledge and truth are from God.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

12 I regard the Bible as source of knowledge.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 13 I believe that there is a relationship between faith and reason.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 14 I believe that everything resulted from evolution.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 15 Christianity and democracy have the same goals.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 16 Christian Education continue in the new South Africa.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 17 The teachers at my school avoid dealing with doctrines and dogmas.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 18 Church representatives are given permission to give lessons in my school to their own church members.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 19 The glorification of God is through a positive, obedient relationship with Him.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 20 I serve and love my fellowman.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 21 A christian way of living is taught and impressed on children in my school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 22 Other religions are also practiced at my school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 23 The following religion(s) are practiced at my school.

Moslem	
Hinduism	
Christianity	
Any other: state	
None	

- 24 Provision is made for children from non-christian families in my school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 25 Religious Education (Biblical Studies) is taught sufficiently as a subject in my school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 26 Only christian teachers teach Religious Education at my school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 27 All teachers conduct morning devotion and prayer at my school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 28 Periods allocated for Religious Education are utilized accordingly at my school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 29 Religious education is examined at the end of the year (except in std. 10) at my school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 30 I ensure that the nature and essence of my school is christian.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 31 Teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony at my school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 32 Religious Education receive the same attention as other subjects at my school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 33 Most teachers at my school possess the necessary academic qualifications to teach Religious Education.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 34 Parents may apply that their children be exempted from religious activities at my school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

Thank you very much for your cooperation.

APPENDIX B

QUESTIONNAIRE FOR PARENTS

QUESTIONNAIRE FOR PARENTS

PERSONAL INFORMATION

1 In which age group are you?

20 - 30	
31 - 40	
41 - 50	
51 - 60	
older than 60	

2 What is your home language?

Tonga	
Zulu	
Xhosa	
N Sotho	
Any Other	

3 Male or female?

Male	Female

4 What is your church denomination?

Evangelic Presbyterian Church	
Apostolic Faith Mission	
Dutch Reform	
Anglican	
Roman Catholic	
Any other: state	
None	

EXPECTATIONS

- 1 How important is school assembly every morning for christian worship to you?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 2 How important is it to you to be a christian?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 3 How important is it to you that teachers are christians?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 4 How important is it that teachers set good examples of religious persons?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 5 How important is it to you that an amount of christian education is received at school?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 6 How important is it that religious lessons should begin with a short devotional prayer?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

7 How important is it to you to believe in the existence of God?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

8 How important is it to you to believe in Jesus Christ as your Saviour?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

9 How important is it to believe in the Holy Spirit?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

10 How important is it to believe that everything was created by God?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

11 How important is it to you to believe that all knowledge and truth are from God?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

12 How important is it to regard the Bible as source of knowledge?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 13 How important is it to believe that there is a relationship between faith and reason?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 14 How important is it to believe that everything resulted from evolution?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 15 How important is it that christianity and democracy have the same goals?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 16 How important is christianity in the new South Africa?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 17 How important is it that teachers should avoid dealing with doctrines and dogmas?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 18 How important is it to give church representatives permission to give lessons to their own church members?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 19 How important is it to bring an individual into conformity to the image of Christ?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 20 How important is it that an adult helps the pupil realize that he has to serve God with and during his whole life?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 21 How important is the glorification of God through a positive, obedient relationship with Him?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 22 How important is it to serve and love your fellowman?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 23 How important is it that a christian way of living should be taught and impressed on children?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 24 How important is it that other religions are also practiced at school?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

25 Which religion(s) would you like to be practiced at school?

Moslem	
Hinduism	
Christianity	
Any other: state	
None	

26 How important is it that provision is made for children from non-christian families?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

27 How important is Religious Education (Biblical Studies) as a subject?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

28 How important is it that christian teachers teach Religious Education?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

29 How important is it that all teachers should be willing to conduct morning devotion and prayer?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

30 How important is it that periods allocated for Religious Education should be utilized accordingly?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 31 How important is it that religious education is examined at the end of the year (except in std. 10)?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 32 How important is it that the principal is legally bound to ensure that the nature and essence of his school is christian?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 33 How important is it that teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 34 How important is it that Religious Education should receive the same attention as other subjects?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 35 How important is it that teachers must possess the necessary academic qualifications to teach Religious Education?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 36 How important is it that parents may apply that their children be exempted from religious activities?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

HOW DO YOU EXPERIENCE THE FOLLOWING:

- 1 School assembly for worship at our school is satisfactory.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 2 I am a christian.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 3 The teachers at our school are christians.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 4 The teachers at our school set good examples of religious persons.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 5 The amount of christian education practised at our school is adequate.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 6 Religious lessons at our school begin with a short devotional prayer.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

7 I believe in the existence of God.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

8 I believe in Jesus Christ as my Saviour.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

9 I believe in the Holy Spirit.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

10 I believe that everything was created by God.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

11 I believe that all knowledge and truth are from God.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

12 I regard the Bible as source of knowledge.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 13 I believe that there is a relationship between faith and reason.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 14 I believe that everything resulted from evolution.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 15 Christianity and democracy have the same goals.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 16 Christian Education continue in the new South Africa.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 17 The teachers at our school avoid dealing with doctrines and dogmas.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 18 Church representatives are given permission to give lessons at our school to their own church members.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 19 The glorification of God is through a positive, obedient relationship with Him.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 20 I serve and love my fellowman.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 21 A christian way of living is taught and impressed on children at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 22 Other religions are also practiced at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 23 The following religion(s) are practiced at our school.

Moslem	
Hinduism	
Christianity	
Any other: state	
None	

- 24 Provision is made for children from non-christian families at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 25 Religious Education (Biblical Studies) is taught sufficiently as a subject at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 26 Only christian teachers teach Religious Education at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 27 All teachers conduct morning devotion and prayer at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 28 Periods allocated for Religious Education are utilized accordingly at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 29 Religious education is examined at the end of the year (except in std. 10) at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 30 The principal ensures that the nature and essence of our school is christian.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 31 Teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 32 Religious Education receive the same attention as other subjects at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 33 Most teachers at our school possess the necessary academic qualifications to teach Religious Education.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 34 Parents may apply that their children be exempted from religious activities at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

Thank you very much for your co-operation.

APPENDIX C

QUESTIONNAIRE FOR PUPILS

QUESTIONNAIRE FOR PUPILS

PERSONAL INFORMATION

- 1 In which age group are you?

7 - 9	
10 - 12	
13 - 15	
16 - 18	
19 or older	

- 2 What is your home language?

Tonga	
Zulu	
Xhosa	
N Sotho	
Any Other	

- 3 Male or female?

Male	Female

- 4 In which standard are you?

Std 6	
Std 7	
Std 8	
Std 9	
Std 10	

- 5 What is your church denomination?

Evangelic Presbyterian Church	
Apostolic Faith Mission	
Dutch Reform	
Anglican	
Roman Catholic	
Any other: state	
None	

EXPECTATIONS

- 1 How important is school assembly every morning for christian worship?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 2 How important is it to you to be a christian?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 3 How important is it to you that your teachers are christians?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 4 How important is it that your teachers set good examples of religious persons?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 5 How important is it to you that you receive an amount of christian education at school?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 6 How important is it that religious lessons should begin with a short devotional prayer?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 7 How important is it to you to believe in the existence of God?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 8 How important is it to you to believe in Jesus Christ as your Saviour?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 9 How important is it to believe in the Holy Spirit?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 10 How important is it to believe that everything was created by God?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 11 How important is it to you to believe that all knowledge and truth are from God?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 12 How important is it to regard the Bible as source of knowledge?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 13 How important is it to believe that there is a relationship between faith and reason?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 14 How important is it to believe that everything resulted from evolution?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 15 How important is it that christianity and democracy have the same goals?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 16 How important is christianity in the new South Africa?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 17 How important is it that teachers should avoid dealing with doctrines and dogmas?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 18 How important is it to give church representatives permission to give lessons to their own church members?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 19 How important is it to bring an individual into conformity to the image of Christ?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 20 How important is it that an adult helps the pupil realize that he has to serve God with and during his whole life?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 21 How important is the glorification of God through a positive, obedient relationship with Him?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 22 How important is it to serve and love your fellowman?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 23 How important is it that a christian way of living should be taught and impressed on children?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 24 How important is it that other religions are also practiced at school?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

25 Which religion(s) would you like to be practiced at school?

Moslem	
Hinduism	
Christianity	
Any other: state	
None	

26 How important is it that provision is made for children from non-christian families?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

27 How important is Religious Education (Biblical Studies) as a subject?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

28 How important is it that christian teachers teach Religious Education?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

29 How important is it that all teachers should be willing to conduct morning devotion and prayer?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

30 How important is it that periods allocated for Religious Education should be utilized accordingly?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 31 How important is it that religious education is examined at the end of the year (except in std. 10)?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 32 How important is it that the principal is legally bound to ensure that the nature and essence of his school is christian?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 33 How important is it that teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 34 How important is it that Religious Education should receive the same attention as other subjects?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 35 How important is it that teachers must possess the necessary academic qualifications to teach Religious Education?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 36 How important is it that parents may apply that their children be exempted from religious activities?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

HOW DO YOU EXPERIENCE THE FOLLOWING:

- 1 School assembly at our school every morning for christian worship is satisfactory.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 2 I am a christian.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 3 The teachers at our school are christians.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 4 The teachers at our school set good examples of religious persons.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 5 An amount of christian education is practised at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 6 Religious lessons begin with a short devotional prayer.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

7 I believe in the existence of God.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

8 I believe in Jesus Christ as my Saviour.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

9 I believe in the Holy Spirit.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

10 I believe that everything was created by God.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

11 I believe that all knowledge and truth are from God.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

12 I regard the Bible as source of knowledge.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 13 I believe that there is a relationship between faith and reason.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 14 I believe that everything resulted from evolution.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 15 Christianity and democracy have the same goals.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 16 Christian Education continue in the new South Africa.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 17 The teachers at our school avoid dealing with doctrines and dogmas.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 18 Church representatives are given permission to give lessons in our school to their own church members.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 19 The glorification of God is through a positive, obedient relationship with Him.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 20 I serve and love my fellowman.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 21 A christian way of living is taught and impressed on children at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 22 Other religions are also practiced at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 23 The following religion(s) are practiced at our school.

Moslem	
Hinduism	
Christianity	
Any other: state	
None	

- 24 Provision is made for children from non-christian families at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 25 Religious Education (Biblical Studies) is taught sufficiently as a subject.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 26 Only christian teachers teach Religious Education at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 27 All teachers conduct morning devotion and prayer at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 28 Periods allocated for Religious Education are utilized accordingly at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 29 Religious education is examined at the end of the year (except in std. 10) at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 30 The principal ensures that the nature and essence of our school is christian.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 31 Teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 32 Religious Education receive the same attention as other subjects at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 33 Most teachers at our school possess the necessary academic qualifications to teach Religious Education.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 34 Parents may apply that their children be exempted from religious activities at our school.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

Thank you very much for your co-operation.

APPENDIX D

QUESTIONNAIRE FOR TEACHERS

QUESTIONNAIRE FOR TEACHERS

PERSONAL INFORMATION

1 In which age group are you?

20 - 30	
31 - 40	
41 - 50	
51 - 60	
older than 60	

2 What is your home language?

Tonga	
Zulu	
Xhosa	
N Sotho	
Any Other	

3 Male or female?

Male	Female

4 For which standard(s) are you teaching?

Std 6	
Std 7	
Std 8	
Std 9	
Std 10	

5 What is your church denomination?

Evangelic Presbyterian Church	
Apostolic Faith Mission	
Dutch Reform	
Anglican	
Roman Catholic	
Any other: state	
None	

6 How many years of experience as teacher do you have?

0 - 5	
6 - 10	
11 - 15	
16 - 20	
more than 20	

EXPECTATIONS

- 1 How important is school assembly every morning for christian worship?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 2 How important is it to you to be a christian?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 3 How important is it to you that teachers are christians?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 4 How important is it that teachers set good examples of religious persons?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 5 How important is it that an amount of christian education is practised at school?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 6 How important is it that religious lessons should begin with a short devotional prayer?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

7 How important is it to you to believe in the existence of God?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

8 How important is it to you to believe in Jesus Christ as your Saviour?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

9 How important is it to believe in the Holy Spirit?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

10 How important is it to believe that everything was created by God?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

11 How important is it to you to believe that all knowledge and truth are from God?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

12 How important is it to regard the Bible as source of knowledge?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 13 How important is it to believe that there is a relationship between faith and reason?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 14 How important is it to believe that everything resulted from evolution?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 15 How important is it that christianity and democracy have the same goals?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 16 How important is christianity in the new South Africa?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 17 How important is it that teachers should avoid dealing with doctrines and dogmas? activity to you?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 18 How important is it to give church representatives permission to give lessons to their own church members?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 19 How important is it to bring an individual into conformity to the image of Christ?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 20 How important is it that an adult helps the pupil realize that he has to serve God with and during his whole life?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 21 How important is the glorification of God through a positive, obedient relationship with Him?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 22 How important is it to serve and love your fellowman?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 23 How important is it that a christian way of living should be taught and impressed on children?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 24 How important is it that other religions are also practiced at school?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 25 Which religion(s) would you like to be practiced at school?

Moslem	
Hinduism	
Christianity	
Any other: state	
None	

- 26 How important is it that provision is made for children from non-christian families?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 27 How important is Religious Education (Biblical Studies) as a subject?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 28 How important is it that christian teachers teach Religious Education?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 29 How important is it that all teachers should be willing to conduct morning devotion and prayer?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 30 How important is it that periods allocated for Religious Education should be utilized accordingly?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 31 How important is it that religious education is examined at the end of the year (except in std. 10)?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 32 How important is it that the principal is legally bound to ensure that the nature and essence of his school is christian?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 33 How important is it that teachers are not compelled to teach the subjects Religious Education and Biblical Studies or to conduct any religious ceremony?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 34 How important is it that Religious Education should receive the same attention as other subjects?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 35 How important is it that teachers must possess the necessary academic qualifications to teach Religious Education?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

- 36 How important is it that parents may apply that their children be exempted from religious activities?

Not important at all	
Not important	
Uncertain	
Important	
Very important	

HOW DO YOU EXPERIENCE THE FOLLOWING:

- 1 School assembly at our school every morning worship is satisfactory.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 2 I am a christian.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 3 The teachers at our school are christians.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 4 The teachers at our school set good examples of religious persons.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 5 The amount of christian education practised at our school is adequate.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

- 6 Religious lessons begin with a short devotional prayer.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

7 I believe in the existence of God.

Strongly disagree	
Disagree	
Uncertain	
Agree	
Strongly agree	

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Disagree	
Uncertain	
Agree	
Strongly agree	

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